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A  
GRAMMAR  
OF THE  
HEBREW LANGUAGE,

COMPRISED IN A  
SERIES OF LECTURES;  
COMPILED FROM THE BEST AUTHORITIES,

AND  
AUGMENTED WITH MUCH ORIGINAL MATTER,  
DRAWN PRINCIPALLY

**From Oriental Sources:**

DESIGNED  
FOR THE USE OF STUDENTS IN THE UNIVERSITIES.

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DEDICATED, BY PERMISSION,  
TO THE  
RIGHT REV. THE LORD BISHOP OF LINCOLN,  
REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF CAMBRIDGE.

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BY THE REV. S. LEE, A. M.

D.D. OF THE UNIVERSITY OF HALLE, HONORARY MEMBER OF THE ASIATIC SOCIETY OF PARIS,  
HONORARY ASSOCIATE AND F. R. S. L. AND M. R. A. S. & C.  
AND PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

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GRAND

# HERREW LANGUAGE

THE FIRST PART OF THE HERREW LANGUAGE

BY THE REV. J. H. HERREW

OF THE HERREW CHURCH, LONDON

IN TWO VOLUMES

VOLUME THE FIRST

THE FIRST PART

OF THE HERREW LANGUAGE

FOR THE USE OF THE HERREW CHURCH

AND OF THE HERREW CHURCH

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TO THE  
RIGHT REV. JOHN, LORD BISHOP OF LINCOLN,  
REGIUS PROFESSOR OF DIVINITY  
IN THE  
UNIVERSITY OF CAMBRIDGE,  
THIS ENDEAVOUR  
TO INVESTIGATE THE PRINCIPLES  
OF THE  
HEBREW LANGUAGE,  
IS MOST RESPECTFULLY INSCRIBED,  
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## PREFACE.

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IT will very naturally be expected, that, upon presenting another Grammar of the Hebrew Language to the Public, some reasons should be assigned for so doing; especially when so many have already made their appearance. This expectation I shall now endeavour to satisfy by stating, in what respects this Work differs from others:—which is perhaps the best reason that can be offered for its publication.

In the first place, then, as the Hebrew Language is seldom taught in schools, and is, perhaps, still less frequently studied to any extent till the Learner is arrived at the age of maturity, it has occurred to me, that those Grammars which exhibit nothing more than a *synthetical* detail of the rules common to this language, however well executed, are not calculated either to interest or inform that class of readers for which they are chiefly designed. It has been my object, therefore, to join the *analytical* with the *synthetical* method of treating this question: endeavouring at once to lay down the rules necessary to be taught, and to ascertain the principles upon which they are founded. How far I have succeeded, it will be for others to judge. That I have been right in the principle, I think all must allow who consider, how much more readily rules are comprehended, and how much

longer they are retained in the memory when rightly understood. Many proofs of human infirmity will, no doubt, appear in the manner in which this principle has been applied; and, on this score, I must crave the Reader's indulgence. I think I may venture to affirm, however, that I have, in some respects, advanced the subjects here discussed; and if so, like my predecessors, who have probably done much more, I must be content in my turn to give place to future adventurers in the same career who shall be still more fortunate.

But, to be more particular as to what has been done in the Work before us, it is necessary now to state, what the views taken in these Lectures are, and upon what principles they are grounded.

The Rabbinical system of vowels and accents, then, has been adopted, as that which is the most likely to promote a sound and accurate knowledge of the Hebrew Scriptures: not, indeed, with a view of ascribing to it any thing like a Divine origin or authority; but, because it seems certain, that, among the various human systems hitherto proposed for the purpose of assisting the Learner, this is incomparably the best. Every one knows, that since the times of Elias Levita, various have been the efforts to abridge the labour of acquiring the Hebrew Language. Some have reduced the Grammar to one sheet or page, and the Lexicon to but little more, persuading their readers, that, as the Hebrew is the most ancient, so is it the most simple, of all languages; and, that men cannot look with too much suspicion on those attempts to make it complex and difficult, which were first set up by the Rabbins, and afterwards adopted by their equally blind advocates the Gramma-

rians who have followed them. But, if we allow that this Language is the most ancient and simple, still the question will remain, as to what this abbreviating and plausible system has hitherto done. Has it, it may be asked, supplied us with principles on which we can rely: or, by diffusing an overpowering light over the Sacred Text, been sufficient to bear down all opposition, or even to satisfy one candid enquirer, that he is a jot wiser on these subjects than his pious forefathers were? In most instances, I think, it must be granted, that our light has gradually become less—that the scope of the context has appeared less obvious, while the liability to mistake has been increased in an amazing degree. In others, the discovery and exhibition of amusing and splendid theories, has perhaps tended more to bring both religion and philosophy into disrepute, than any thing else could possibly do.

Hence it probably is, that the study of the original Scriptures has, for the last century or more, been daily on the wane in this country; and, that our knowledge of Divinity has not made that progress, which might otherwise have been reasonably expected it would. Intelligent and prudent men, perplexed and disgusted, perhaps, with the unmeaning disputes of the partizans of the several systems, have deemed it safer to adhere to that, upon which they could reasonably and conscientiously rely, than to embarrass themselves with theories, which promised every thing in words, while in matter of fact, they had really nothing to give.

But, on the other hand, although the Rabbinical system is infinitely superior to those proposed by Masclef, Hutchinson, and others; yet, it must be confessed, that this also has its defects: not to insist upon the consideration, that

it appears to be advanced but little farther than a state of infancy. The Michlol of David Kimchi, which is by far the most elaborate work hitherto produced by the Rabbins, is little more than a statement of what is found to take place in the etymology of the Hebrew Language. Of Principles nothing is said : and, on the Syntax, neither rule nor principle is so much as mentioned. On the laws which regulate the use of the tenses of the verb, nothing is any where to be found, either in his, or other Rabbinical, Grammars. If we turn to the Thesaurus Grammaticus of the elder Buxtorf, we shall find a Syntax supplied, presenting a very valuable collection of curious and interesting facts : but, even in this, we must not ask for reasons. The venerable Grammarian has laid down his rules with the hand of a master ; but, when we find a great number of instances put under the head of “ enallage,” and referable to no rule, we cannot but suspect that there is a lack of knowledge somewhere ; and may, perhaps, be led to suspect, that our views have in no case been rightly directed.

In some respects, indeed, I think the Grammar of Buxtorf is inferior to that of Kimchi. The Jewish Grammarian has given us a good classification of the different forms of the nouns ; and has spoken more intelligibly than Buxtorf has on the system of syllabication. The consequence is, the Learner is left by Buxtorf to make out for himself two of the most difficult questions in the Hebrew Grammar, viz. the law which regulates the changes of the vowels, and that to which the different forms of nouns are subject.

Hence, the great desideratum appeared to be, the construction of Grammars which should at once combine the labours of the Rabbins, with a system of *analysis* deli-

neating the principles upon which the Language is founded, in such a manner as to inform the judgment, and to interest the understanding—to detail the rules, indeed, but, at the same time, to ascertain the principles upon which they are founded, so as to satisfy the scruples, and to ensure the confidence, of the Learner.

Towards arriving at this point, Alting\* seems to be the first who did any thing considerable. After him Albert Schultens,† Schrœder,‡ and Storr,§ have perhaps been the most successful writers. Dr. Gesenius, the present Professor of Hebrew at Halle, certainly ranks next; though it may be doubted, whether his elaborate work, entitled, “Ausführliches grammatisch-Kritisches Lehrgebäude der Hebraischen Sprache,” &c.|| is not much more valuable for the facts which it presents, than for a scientific investigation of the principles of the Hebrew Language; in other words, whether he has not bestowed less pains than some of his predecessors on the *analytical* part of the Grammar; while, with the Rabbins, he has laboured more intensely in amplifying and adorning the *synthetical* one.

Dr. Gesenius is closely followed by Professor Stewart, of Andover¶ in America, in the very excellent Hebrew

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\* In a work which has often appeared under the title “Jacobi Altingi fundamenta punctationis Linguæ Sanctæ, &c.

† Institutiones ad Fundamenta Linguæ Hebrææ.

‡ Institutiones ad Fundamenta Linguæ Hebrææ, which has often been reprinted.

§ “D. Gottlob Christiani Storr Observationes ad analogiam et Syntaxin Hebraicam pertinentes.” Tubingæ, 1805.

|| Leipsig, 1817. Upon all of these, and some others, I have drawn largely in the work before us.

¶ Printed at Andover, for the second time, in 1823.

Grammar which he has published, but which is much shorter than that of the learned German Professor.

In the work before us, it has been my endeavour, rather to investigate the principles, than to give rules relating to the etymology and Syntax of this language. It has forcibly struck me, that what is most wanted by the Learner is, to be enabled to see upon what principles the Language is generally constructed: how, for example, the syllables are formed—words are derived, augmented, or combined; and how this affects the general force of sentences, when formed for the several purposes of speech: and further, by what notions, the people using this language, have been governed in communicating their ideas to each other. The rules given, I have deemed sufficient for the objects I had before me: believing, that very few examples can occur not referable to one or other of them. I may be excused, perhaps, for having paid so little regard to the system of Grammar adopted by the Greeks and Latins, the cases, &c. of which have been so frequently appealed to by other Grammarians. My reasons have been these: Those languages differ most widely in their character and idioms from this; and hence it has come to pass, that our Grammarians have occasionally had recourse to rules, which, in cases innumerable, they have been compelled to abandon; and then to have recourse to what has been termed the “*enallage generis, temporis, personarum,*” &c. My object has chiefly been, to elicit from the obvious etymology of the Language itself, and the modes of thinking adopted by those Oriental nations which now speak dialects of the same Language, the principles and practices found to prevail in the Hebrew.

But to be still more particular. With respect to the composition of syllables found to prevail in the pointed system, I have ventured to propose rules, which the Rabbins recognize, and, with which every one becomes insensibly acquainted before he is moderately skilled in the Hebrew Language: although, I think, no Grammarian has hitherto distinctly stated them. Dr. Gesenius, indeed, and Mr. Stewart, have given us rules on the subject of *pure* and *impure* syllables: but, these rules, to be properly understood, involve so much of the etymology of the Language, that they can be but of little use to the Learner, while they are extremely perplexing to the more advanced Student. The system here proposed reduces the syllables all to one standard, and to one *apparent* measure: and which, it is remarkable enough, is never violated throughout the whole process of the etymology; a circumstance which simplifies, in a very great degree, the laws by which the variations of the vowels are regulated. What influence the accents formerly had in giving length to the syllables in which they are found, it is impossible to say: but, as far as I can see, they need not now be considered as exercising any such influence. It is true, they interfere occasionally with the vowels, in a manner not easy to be accounted for; but, generally, when considered either in their *Tonic*, *Euphonic*, *Distinctive*, or *Connective* characters, we can ascertain their force and use, as far, perhaps, as the nature of their authority would suggest as necessary.

My next endeavour has been, to investigate and lay down those laws, whereby certain consonants are generally rejected in the process of the etymology, as well as those, by which the vowels are likewise changed or contracted during the same process. In this, I think, I

have been successful in some degree, so that the Student is now enabled to reduce all the defective and quiescent verbs, as they have been termed, to the paradigm of the simple triliteral one of the measure  $\text{קָטַל}$ ; and also to account for the defective forms of nouns, at which he could formerly arrive only by conjecture. In the next place, I deemed it a more natural and intelligible process, first to consider the various forms of the nouns, and thence to derive the leading words for the several species of the conjugation of the verb, than to begin with the verbs, and thence to derive the nouns, as it has usually been done. My reasons were these: it appeared to me to be taking too much for granted, to talk of the conjugations of verbs, without endeavouring to ascertain what these conjugations were. Besides, allowing this to be the true method, still numerous forms of nouns remained unaccounted for: a circumstance which has induced some of the Grammarians to multiply the conjugations almost indefinitely. But, after all, what is a verb in the state of conjugation? According to the best Grammarians it is, in Hebrew, evidently a compound—a word of some sort combined with a pronoun, intended apparently to give it the distinction of person, &c. without which it could not be termed a verb. And, if this be the case, it must, before such composition take place, be a *noun* of one kind or other: and, the fact is, such nouns are, for the most part, found in the Language. On this view of the question, it occurred to me, that all the leading words taken in the different species of the conjugation, could be nothing more than nouns of one form or other; and, consequently, that before we entered on the consideration of the verbs, we ought to investigate the character of their component parts. I accordingly commenced with the nouns, beginning with the most simple, and ending with

the highest compounded forms; shewing, as I went on, and as far as it seemed necessary, what vowels should be considered as *mutable* or *immutable*; and hence, how the several forms might vary by being put in the plural number, the state of construction, or, when receiving the affixed pronouns, &c. &c. offering at the same time some conjectural etymologies, in order to account for the form and variation of meaning, which such words are generally allowed to bear. How I may please my etymological readers in this last article, it is impossible for me to say; nor am I very anxious on the subject. On a question so delicate as this is, opinions will necessarily vary. I can only say, my principal object has been, to impress these forms, with their peculiar shades of meaning, on the mind of the Learner: if any one can offer a better solution of them than I have given, he will deserve the thanks of the Public: and, he may rest assured, he shall have mine. That the augmented nouns are compound forms, however, I shall be disposed to maintain, until it be shewn, what indeed has often been erroneously taken for granted, that this Language acknowledges no compound forms.

Another reason, why I have been disposed to take this view of the question before us is, that it enables us at once to account for the apparently indefinite number of conjugations laid down by Schultens and Schröder, by supposing, that it has occasionally been found necessary to take a compound noun in conjunction with a pronoun, in order to enounce some action or event in the form of a verb, which no other word would satisfactorily do. And another, the fact, that there occurs but a very few unusual forms of verbs, not to be found also existing in the form of the noun thus taken for their leading word or theme. Again, the variations of the vowels, in what are

termed verbs, are universally subject to the same laws with those which take place in the nouns, and for the same reasons. Hence, I have been induced to believe, that words assume the functions of verbs only, when combined with one or other of the pronouns; and, that this distinction seems to have been made for the purpose of pointing out the several persons necessary for the purposes of speech. As to the Infinitives and Participles, as they have been called (and I have not thought it absolutely necessary to abandon these terms), they are, according to my view, nothing more than abstract or concrete nouns, respectively, involving neither tense nor person, but to be qualified, in these respects, by the context in which they are found.

In connection with this subject, perhaps, I may notice what is offered in this Work, on the use of the tenses of the verb. It occurred to me, that, if the form usually taken for the leading word of the preterite tense of verbs, is really a concrete noun, while that which forms the present, or, as it has hitherto been termed, the future, is an abstract, some reason perhaps might be discovered, why these forms have been selected: and if so, we may also discover the laws, by which this usage was originally regulated. The consequence has been, the results arrived at and laid down in the Syntax on this subject; to which, I must confess, I have the vanity to ascribe some importance, especially, as I find the Arabian and other Oriental Grammarians, fully agreeing in the principle, and reasoning precisely in the same manner on the practice found to prevail in the sister dialects. What influence this may have on the signification of some passages in the Scriptures which have hitherto seemed obscure, particularly in the declarations of prophecy, it is no difficult

matter to imagine. And, here, I cannot help saying, that since I first arrived at these results, I have not only been most diligent in endeavouring to discover, whether any passages could be found, not admitting of an easy and natural solution by their application, which I have not yet done; but also, that I have seen a consistency and harmony in the whole to which I was before a stranger; and consequently, a clearness and vigour, particularly in the poetical and prophetical Books, of which I had before no conception.\*

The work of Koolhaas on this subject, it has not been in my power to procure; but, from what I have seen recorded of it by Dathe,† as also from his *Dissertationes Philologico-exegeticæ*, &c. Amsterdam, 1751, which I possess, I have reason to believe, that in some things he was nearly right; in others, not so. The work of Mr. Gell‡ I have read with care; and must say, that, while it evinces considerable acuteness and research, it does not appear to me to have advanced the subject beyond the theorem of Schroeder (*Synt. R.* 49.), on which it really proceeds; and, not only to have left a great number of cases unaccounted for, but also to have accounted for others too metaphysically to make it probable, that any such principles could ever have regulated the language of real life. The Tracts published at York in 1809 and 1810 on the same subject, I have also examined: but these, according to my notions, exhibit a greater degree of failure than the work of Mr. Gell.

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\* Of this, it is my intention, as soon as possible, to offer some proofs in a new translation of the whole, or a considerable part of the Psalms, with notes, &c.

† *Philologia Sacra Glassii*, Ed. Dathe, p. 296, &c.

‡ *Observations on the idiom of the Hebrew Language*, Lond. 1821.

In the Syntax, I have endeavoured to ascertain the nature of the several cases, and, to confirm my views, by the usage of the Arabian Grammarians. In the Latin and Greek, and indeed in our own, Grammars, we have been accustomed to consider almost every thing with reference to the technical forms, genders, &c. of words, without paying much attention to their signification or logical character. The rhetoric, too, is generally reserved for other treatises, and hence, its figures have been seldom appealed to. The Oriental Grammarians, on the contrary, have found it absolutely necessary to call in these considerations to their aid: not, because it was their wish merely to adorn their Grammars with a vast display of erudition (with which they have been too often accused), but, because they have found it impossible to write satisfactorily on this subject without them: and, because they knew and felt that their common conversation is, in a great degree, regulated by them. That this should be the case, can appear surprising to none who will take the pains to consider, that man must have been in primitive times (and, that he still is in a great degree) the creature of nature, not of art:—that he would speak as he felt, unrestrained by refinements which are oftener the result of caprice than of sound reason, and would call in the objects around him to his assistance, personifying or otherwise modifying them, as the nature of his subjects should require. Influenced by these views, I have laid aside the distinctions of grammatical cases usually appealed to, and have treated words as complementary, restrictive, or the like, of the signification of others with which they are to be construed: and, as this method is equally applicable to every part of speech, it has appeared to me to simplify the subject. Taking this view of the subject, then, I think I can

affirm, that of all languages this is the most simple. The whole etymology is regulated by the combination or juxta-position of words or fragments of words, which can take place on not more than two principles: viz. 1. that of apposition; and, 2. that of definite construction. To this the whole of the Syntax is also reducible. The detail, is perhaps long; but this arises purely from the necessity of shewing the application of our principles in every sort of case.

To the Syntax I have appended a few pages on the distinctive use of the accents. My reasons for doing this I have there stated to be, a desire to lay before the Student a few rules on a subject, which is not without its importance and use. That it is necessary to cultivate the doctrine relating to the accents to much extent, I have no idea; and, therefore, I have given only just as much as will enable the Learner to comprehend the bearing of the accents, as generally spoken of in the Commentaries.

As I have occasionally cited the Arabic Grammarians, the question might be asked, To what extent the cultivation of this Language and of its sister Dialects should be carried, in order to enable the student to become well acquainted with the Hebrew? I answer, As the Hebrew Language has now ceased to be spoken in its purity upwards of two thousand years, and, as these dialects still retain a very considerable portion of its words, and are manifestly regulated by the same Grammatical laws, generally speaking, he who is the best acquainted with these dialects, is by far the most likely person to be a successful commentator on the Hebrew Scriptures. On the versions of the Septuagint and Vulgate, entire reliance cannot be

placed; and the same may be said of all the Oriental ones. To these versions, indeed, we are very greatly indebted on several accounts; there are, nevertheless, so many marks of human infirmity discoverable within them, that it is certainly incumbent on every one who is anxious to see the beauties and to feel the force of the Holy Scriptures in all their bearings, to add to these helps, others which Providence has placed within his power; and thus to further the progress, and to advance the clearness, of that light which alone can be said to shine to the perfect day.

In this point of view, therefore, we are greatly indebted to the Rabbins, who were the first to go to the Language of Ishmael for that assistance which circumstances had taken out of their own hands, and thence to transmit it to us. In the next place, the names of Pococke, Castell, De Dieu, Schultens, Schröder, and others, will ever be revered by those who appreciate the Holy Scriptures. For, although, there are a few instances of failure in the etymologies, &c. of these great men; yet, they have left behind them enough to convince every candid mind, that there are in these dialects treasures innumerable, which have escaped their observation.

One source they have almost entirely neglected; namely, the laws to which the Grammars of these several dialects are subject: and this, it must be confessed, is one of the first importance. The notions of Grammar held by Europeans, are far removed from those which prevail in the East; and here, I think, has been our greatest defect. In the work before us, I have endeavoured in some degree to supply this: but, in the time I have had to do

so, it is quite impossible that the subject can have been exhausted. Here, then, as well as in the etymologies of words, we have an ample field for future labour; and one, perhaps, that cannot fail to produce an abundant harvest. It could be wished, in the mean time, that Government, or the East India Company, or both, would do something towards obtaining accurate editions of the native Arabic Lexicons, Grammars, Commentaries on Grammar, Scholia on the Poets, &c. with which our Libraries abound. That solitary individuals can undertake such works as these is quite impossible: and, till something of this kind be done, we must not expect to see the Grammar of the Hebrew Language carried far beyond a state of infancy. To expect fully to make out an Oriental book, such as the Bible is, without the assistance of Oriental learning, is, in my estimation, a perfect absurdity. Let the candid Reader generally examine the laborious and pious Commentaries now in use; and to which, it must be confessed, we owe much that will stand the test of the severest enquiry: yet, what must be his general conclusion? I think it must be, that in many cases he can find no light: in others, palpable darkness: and in many, nothing that professes to go beyond the force and extent of ingenious conjecture. It is true, no new doctrines are to be expected: those which are the most important, are to be found in the very worst translation. But, then, their clearness may have been obscured, and their force diminished. Difficulties, apparent discrepancies, and obscure passages, may yet remain, which it could not but be advantageous to the cause of Christianity should be removed. Besides, the general endeavour to translate the Scriptures for the use of Missionaries, makes it doubly binding, that we should endeavour to give nothing to the world, which is not, as nearly as human industry can make

it, the unadulterated Word of God. And, for these ends, I believe, we have sufficient helps within the compass of our command.

It now only remains to say, in what way this Work should be used with the greatest prospect of success to the Learner. It has long appeared to me, that the short Grammars with which our market abounds, have produced the most lamentable effects among Learners. They have professed to give in a few sheets, what those, whose fate it has been to study them, have never been able to find realised during their whole lives—a complete knowledge of this venerable tongue. While, on the other hand, many who might, in the end, have become good scholars, have been alarmed at the sight of a large Grammar to such a degree, as to give up every thing at once in despair.

It has been my endeavour to provide for both these cases. And with this view, I have printed the Work before us in two kinds of letter, a larger and a smaller. That in the larger, has been intended to occupy the place of a Primer, while the other in the smaller, may be reserved until the Student shall feel the want, and be able fully to enter into the merits, of it. For the mere beginner, however, a still further abridgment may be made, which I should advise to be this. Let him make himself tolerably well acquainted with the letters and syllables (passing over the accents), as taught in the two first Lectures. Then let him proceed on to Art. 154. in the sixth Lecture, examining the forms of nouns printed

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\* On this subject he may read the “Disputatio” prefixed to my “Sylloge Librorum Orientalium, Cantab. 1821.

in the larger letter, and copying them out, or making an abridged list for his own use; improving at the same time upon his teacher as far as he can; and, in short, doing any thing to raise a question in his mind, whereby these forms, &c. may be impressed upon his memory: but let him learn nothing by rote. To engage his understanding in the work, is by far the surest method; and, if he can succeed in doing this, he may depend upon it, his progress will be easy, delightful, and rapid. Let him come to the subject as he would to the study of a science, and he will find, that he will not only make a solid progress, but also a gradual improvement in his own reasoning powers.

When he is got to the end of the nouns, concluding with Art. 177., he had better proceed to the verbs, beginning with the tenth Lecture. Here he may carefully read over the preliminary observations, and then proceed to make out tables for himself, like those in the Grammar; but arranged and discussed in a manner as much superior as possible; omitting here, as before, the parts printed in the smaller letter. When he is got to the end of this subject, concluding with Art. 219. 10., he had better proceed to the general paradigm at pp. 268—281, endeavouring to account for the defects, &c. as they occur, referring constantly to the regular triliteral verb, in the left-hand column, as the standard. When some facility is acquired in this, the next step is, to get a copy of “Robertsoni Clavis Pentateuchi, &c., and daily to read a portion of the Hebrew Pentateuch with it, until he has acquired a copia verborum, and can see his way a little before him. When he has done this, he may daily read a small portion of the Syntax, and occasionally those parts of the etymology, which were at first past over, the necessity and use of which he will now begin to see. During this pro-

cess, he should be careful to trace every thing, as far as he can, to first principles; which he will be enabled to do, by following the references given in the several articles and paragraphs. In this way he should proceed, until he is familiar with the whole of the Grammar, studying, at the same time, some part of the Sacred text with a good translation and commentary.\* To learn the Grammar by one continued effort, without an application to the text of Scripture, will be tedious and unprofitable. The rules will appear difficult to retain, the reasons on which they are founded obscure and uninteresting, and both will, therefore, soon be forgotten. On the other hand, the Text of Scripture, without recurring to the Grammar, will appear equally perplexing, dark, and indefinite: but, when both are wrought up together, the mind will gradually rise to the subject, so that scarcely an hour will pass, in which some new accession of knowledge will not be realised. In this stage, however, he will stand in need of constant advice to sobriety—to be jealous of the discoveries now made, and exceedingly sparing in making public the new lights he may have the good fortune to elicit. These, indeed, he may register for future inspection; and this would be an excellent plan: but, let him be content to wait for a maturity, which, he may rest assured, however calm his judgment or brilliant his talents may be, he will stand in need of.

I do not know that any thing now remains to be said, except to solicit the Reader's indulgence, for the time which has elapsed since this Work was announced. On

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\* For a list of books, see my "Sylloge."

this head, I will only say, that when I undertook it, I by no means truly estimated the quantity of labour which it would cost me : and that, circumstanced as I have been, it has never been in my power to give it my undivided attention for any length of time. I trust, however, this delay is in some degree atoned for, in the quantity of original matter with which it now appears ; and which, I cannot but hope, will tend to advance the science of Hebrew Grammar among us, and with it, the knowledge of the Hebrew Scriptures.

The Reader should be informed, that the Edition of the Hebrew Bible, from which the examples in this work have been taken, is that of London, 1822.\* This is important to know, because there is occasionally a slight variety in the text of the several editions, as also in the divisions of chapters and verses.

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\* תורה נביאים וכתובים. Biblia Hebraica secundum ultimam editionem, &c. . . . ab Everardo van der Hooght, &c.—à Judah D'Allemand.

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The Reader is requested to make these corrections; a few broken letters may also occur in some of the sheets, against which it was not possible to guard.



LECTURES  
ON THE  
HEBREW LANGUAGE.

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LECTURE I.

ON THE ORTHOGRAPHY, SYLLABICATION, &C., OF THE  
HEBREW LANGUAGE.

1. AS it is proposed to offer, in the present course of Lectures, a comprehensive and practical view of the structure of the Hebrew Language, all discussions relating to General Grammar, Philology, and Antiquities, will be avoided as much as possible; referring as we proceed to Authors who have treated on those subjects. It will also be taken for granted, that the Student is acquainted with Grammar, as generally taught; and, that he is penman sufficiently good to write down such forms of letters, &c. as shall be laid before him.

2. But, although it is desirable that the Learner should know something of the principles of Grammar as generally taught; yet, he must not hence be tempted to infer, that a system, almost entirely at variance with that to which he has been accustomed, is unphilosophical or wrong: or, because he cannot at first sight comprehend all its bearings, that it is, therefore, uncouth, embarrassed, or ambiguous. For, it may be true, that the Language of the Patriarchs and Prophets is as consistent in its structure, as the subjects on which it treats

are interesting and momentous: and, that it is as explicit and regular as other languages, which have been cultivated with greater ardour, while they had less to offer in return. He must, therefore, allow the Language, on which we are now entering, to stand or fall on its own merits; and, our delineation of it to be judged by the just rules of criticism. We mention this, in the outset, not to depreciate the labours of others who may have taken a different view of this subject; but, to warn the student, that the idioms of the Hebrew and other Dialects connected with it, are neither to be judged nor explained by those of European languages; and hence, to caution him against that trouble and confusion, into which some have had the misfortune to fall.

*On the Alphabet.*

3. The system of Orthography, found in our Hebrew Bibles, and that which has ever been taught with the greatest success,\* presents a succession of consonants written in a direction proceeding from the right hand of the page towards the left. Two or more of these are found in every word: while the words themselves are separated from each other by a moderate space. To this system of consonants another is added consisting of vowels, which are placed above, in the middle, or below, the line of consonants, as their several natures may require. To this, again, is superadded another, consisting of Accents, which are also placed either above, in the middle, or below, the consonants, in the same line or rank with the vowels. Before the student can possibly read the Hebrew text, therefore, he must be made familiar with these several parts of Hebrew orthography.

4. We shall proceed, in the first place, to delineate and explain the characters of the consonants: the number, forms, names, powers, and numerical values, of which are as follows.

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\* We say, the greatest success: for, after all that has been said by the advocates of the unpointed text, it will be extremely difficult to point out one author of that school who has really advanced the knowledge of Hebrew Learning.

Number and Order.	FORMS.			NAMES.	POWERS.	Numerical Values.
	Biblical.	Samari- tan.	Rabbinical.			
1	א	Ⲁ	א	אלף Álef	H unaspirated, as in <i>humble</i> , <i>hour</i> , &c.	I.
2	ב or פ	ב	ב	בית Béth	V or B respectively, as in <i>van</i> or <i>ban</i> .	II.
3	ג or נ	ג	ג	גימל Gímél	G hard, as in <i>gird</i> , <i>gain</i> .	III.
4	ד or ד	ד	ד	דלת Dáleth	D, as in <i>do</i> , <i>dare</i> .	IV.
5	ה	ה	ה	הא He	H aspirated, as in <i>hard</i> .	V.
6	ו	ו	ו	וּ Vaw, Vav, or Waw	V, by some, as in <i>vow</i> , by others, W, as in <i>work</i> .	VI.
7	ז	ז	ז	זין Záyin	Z, as in <i>zeal</i> , or S in <i>those</i> .	VII.
8	ח	ח	ח	חית Khéth	Kh strongly aspirated, as ch in the German, <i>nicht</i> .	VIII.
9	ט	ט	ט	טית Téth	T, as in <i>turn</i> .	IX.
10	י	י	י	יוד Yód	Y, as in <i>yes</i> , <i>yonder</i> .	X.
11	כ or כ and as a final letter or ד	כ	כ and as a final ך	כף Céph	C, as in <i>carry</i> , <i>cash</i> .	XX.
12	ל	ל	ל	למד Láméd	L, as in <i>love</i> , &c.	XXX.
13	מ and as a final ם	מ	מ and as a final ם	מם Mém	M, as in <i>man</i> , &c.	XL.
14	נ and as a final ן	נ	נ and as a final ן	נון Nún	N, as in <i>no</i> , &c.	L.
15	ס	ס	ס	סמך Sámech	S, as in <i>Sir</i> ; never as S in <i>those</i> .	LX.
16	ע	ע	ע	עין Áyin	The true sound of this letter being unknown, it is usually passed over in silence, as H in <i>humble</i> : we shall designate it thus, H.	LXX.
17	פ or פ and as a final ף	פ	פ ף	פה Pé	PH, when without the point, as in <i>Philip</i> ; P, when pointed, as in <i>pint</i> .	LXXX.
18	צ and as a final ץ	צ	צ ץ	צדי Tsadé	TS, as in <i>mats</i> , &c.	XC.
19	ק	ק	ק	קוף Kóph	K, as in <i>look</i> , &c.	C.
20	ר	ר	ר	ריש Résh	R, as in <i>roast</i> , &c.	CC.
21	ש } ש }	ש	ש	שין } שין }	SH, as in <i>shine</i> . S, as in <i>son</i> , never as S in <i>those</i> .	CCC.
22	ת or ת	ת	ת	תו Taw or Tav	TH or T respectively, as in <i>thin</i> or <i>tin</i> .	CCCC.

In this and all future examples where the Roman vowels will be put to represent the Hebrew ones, *á*, or *ā*, will have the sound of the Italian *a*, or *a* in *far*, and *a*, as *a* in *man*; *é*, or *ē*, as *a* in *wane* or *ai* in *rain*; *e*, the same sound shortened; *î*, or *ī*, as *ee* in *seen*; *i*, as *i* in *in*; *ó*, or *ō*, as *o* in *rose*; *o*, the same sound shortened; *ú*, or *ū*, as *oo* in *boot*; *u*, as *oo* in *good*. The first vowel in each case will represent the accented or emphatical syllable, e. g. *á* in *fáther*, &c; the second with the mark (-) as *ā*, *ē*, &c. will shew, that, as such vowel must terminate a syllable, it will be pronounced openly, but not with an accent.

5. The Samaritan and Rabbinical forms of the Hebrew character have been introduced for the following reasons:

1. The Samaritan Pentateuch, being nothing more than a different edition of that in use among the Jews, the Student will want no other help for reading it, than the forms of the Samaritan character: and,

2. As the Rabbinical commentaries are composed, for the most part, in Biblical Hebrew, he will stand in need of little more than a copy of their alphabet to enable him to read them.\*

6. The *number* and *order* of the consonants, as given in the table, are found in the text of the Hebrew Bible. The following are the passages:—Psalms xxxiv. cxix. cxlv.; Proverbs xxxi., from verse 10 to the end; Lamentations i. ii. iii. iv. In Psalm xxxiv., however, the verse beginning with ו *Vav* has either been lost, or both ה *He* and ו *Vav* are found in the 6th verse; and in the cxlvth, that which should commence with ב is also wanting. In the ii. iii. and ivth chapters of the Lamentations, א *Áyin* and פ *Pé* are found transposed, which perhaps may be attributed to the copyists.

7. As to the forms of the consonants, it is highly probable, that they were originally hieroglyphical:† but, whether the Hebrew or

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\* Should the learner wish to make considerable progress in Rabbinical learning, he will find some of the best books pointed out in Sect. xi. of my *Sylloge Librorum Orientalium*. Cantab. 1821.

† Champollion *Précis. du Syst. Hier.* pp. 312, 316. Plates A. to K.—P. Lacour. *Essai sur les Hier.* Bourdeaux. 1821. pp. 45—48, 131, 166, &c. Though I can see no reason why we are to go to Egypt for the Hebrew Letters, unless we are to suppose that marks, representing certain substances, could not be formed elsewhere.—See *Geshichte der Hebräische Sprache*, &c. von Wil. Gesenius, §. 40—45.

Samaritan form is the most ancient, a difference of opinion seems to have prevailed as early as the times of Jerome ; and which, as Schul-tens has justly remarked, has been contested in some instances with an acrimony, which neither the nature of the case, nor the love of truth, could justify :\* some maintaining, that the Samaritan was the primitive form, and that Ezra adopted the other on the return from Babylon : others, that the Biblical character, as we now have it, is the same with that in which Moses composed his Autograph.† For my own part, I am inclined to believe with Baver‡ and some others, that which of the characters soever we take as exhibiting the most ancient form, the other is no greater a variation from it, than may be traced in our own black letter as derived from the Roman ; and, by no means so great as that discernible between our own hand-writing, and the printed letter, from which it has been derived. The only question, then, that can arise must be, Which is the most ancient form ? And this, I think, no one can determine in the absence of express historical information. Both might have existed together for ages, the one in Judea, the other in Babylonia, just as the black letter has prevailed in Germany, while the Roman has been preferred in this country. But, as this question involves nothing of importance to the learner, its further prosecution here will be unnecessary.§ The letters תרםלהא, when occurring at the end of a line, are sometimes lengthened out thus, תרםלהא, in order to fill up the space.

### *On the Powers of the Consonants.*

8. א Alef, as already remarked, has the power of an unaspirated H : that is, it is used for the purpose of enouncing the vowel following it, without any audible aspiration. It appears probable also, that this was its power in ancient times ; not only, because the same letter has to this day the same power in the Syriac, Arabic, and Ethiopic, which are nothing more than dialects of the Hebrew ; but, because we find it occasionally put for ה Hé, or א Áyin, in the Hebrew Bible itself ; and, in the cognate dialects, the Syriac and Chaldee, for י Yód.|| By the ancient

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\* Fundam. Ling. Heb. p. 18.

† See the controversy between Capell and Buxtorf.

‡ Crit. Sac. Baveri, Tract. i. §. 12. p. 125 (mihi).

§ Those who wish for further information on this subject may consult the Critica Sacra of Baver, Tract i. §. 10, where reference is made to the best writers on this question.

|| See the Hebräisch-Deutsches Handwörterbuch by Gesenius, under the letter א.

Greeks and Latins it was expressed by one or other of the vowels un-aspirated, and mostly by Alpha or A.\* In writing Hebrew words in Roman letters, we shall form the syllable in which this letter is found by representing that vowel only which accompanies it.

9. ב *Béth* is found either with or without a point inscribed, as ב or בּ. In the first case it is pronounced as our B; in the second, as V; and hence, it is sometimes represented by ו *Van*, as בב, sometimes written בּו. In the cognate dialects it is occasionally changed for פ *Pé* or מ *Mém*, being a letter of the same organ with them. But of this more will be said hereafter.

10. ג *Gimél* is also found written with or without the point, thus ג or גּ. In the first case, all are agreed that it should be pronounced like G in the words *gird*, *give*, and the like. How it should be pronounced in the second, grammarians are not agreed. Some think it should take the sound of G in *ginger*; others, that it should be pronounced as G in the German *Gemacht*, &c. The usual practice, however, is, to sound it like G, in *gird*, in every case.†

11. ד *Dáleth* is also found both with, and without, this point, as ד and דּ. In the first case it is pronounced like D in *dare*, *do*, &c. In the second, some give it the sound of TH, in *thine*, *this*; others neglect this distinction, and pronounce it like D in every case. It is probable, that it was originally pronounced with the tip of the tongue placed against the roots of the fore-teeth, just as its corresponding letter is still pronounced by the Orientals; which will give it rather a softer sound than that of our D. It is also probable, that it had two sounds, as it is the case now with the Arabic, where we have د *Dál* and ذ *Dsál* or *Dhál*, the former pronounced like D dental, the other like *th* in *thine*. Hence we may account for דָּבָר *Dāvár* meaning *a word*, and דֵּבֶר *Déver*, meaning *a pestilence*: the root of the former being דָּבַר *Dhábara*, *scripsit librum*, &c., the other דָּבַר *Dábara*, *ulceratum fuit*, &c. Hence we have דָּבַר *Dhábr* from the first root signifying *Scriptura*, and דָּאֵבַר *Dhábir*, *bene discens, et edoctus, sapientiam*, as of similar import with דָּבָר *Dāvár*, *a word, relation*, &c. And from the

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\* See the *Bibliotheca Sacra* by Masch, partis secund. vol. ii. pref. p. 35, &c.: also, the *Dissertatio* R. P. Bernhardi de Montfaucon de veteri literarum et vocalium Hebraicarum pronuntiatione, tom. ii. of his *Hexapla* of Origen, or in the *Bibliotheca Hebræa* of Wolfius, tom. ii. p. 648; or the Appendix to Jahn's *Gramm. Ling. Heb.* &c.

† The manner in which the ancients represented this, and other letters of the Alphabet, may be seen in Masch or Montfaucon, as cited above.

second דָּבֵר *Dábr*, *mors*, of similar import with דֶּבֶר *Déver*, *pestis*, &c. This method of accounting for the powers of several other letters of the Alphabet, will satisfactorily explain the apparently conflicting significations sometimes found to prevail in the same Hebrew root, of which the modern Lexicographers have very properly availed themselves.\*

12. It will be unnecessary to make any additional remarks on the following letters till we come to כַּח *Khéth*; and, on this it is only necessary to say, that like דָּ *Dáleth*, it probably had two sounds originally, one more, the other less, aspirated, as may be seen in the Dictionaries.

13. ט *Téth* should be pronounced with the tip of the tongue against the roof of the mouth, and hence may be termed cerebral.

14. י *Yód* is equivalent to our Y, as given in the table. The Germans represent this letter by J, which they pronounce like our Y: and, as the first Hebrew Grammars studied in this country were imported from Germany, we adopted the word *Jehovah*, *Jehu*, &c., which they very properly pronounced *Yehovah*, *Yehu*, &c. When at the beginning of a word, and having the vowel *i*, it loses its consonantal power, and takes the sound of the vowel only, as *Is-ra-el*, not *Yis-ra-el*. This is also found to take place in the Arabic, as *Iktob*, not *Yektob*, for يَكْتُبُ.—See De Sacy's Gram. Arab. vol. i. p. 4, note.

15. The sound of צ, without a point, probably partook more of the sound of K than of כַּח *Khéth*, which will account for its being represented by the Greeks by χ and κ. With the point (צ) it is universally sounded like our C in *carry*, as already given.

16. ס *Sámek*, and שׁ *Sín*, have, for many centuries, been pronounced alike, i. e. like S, in *sin*; and, although many Hebrew words are now found written with either promiscuously, it is doubtful whether this be not owing to the copyists; or, possibly, to a departure from the pronunciation of שׁ *Shín*, which may have been peculiar to this form (שׁ) in ancient times. In Syriac, ܫܝܬ *Semchat* supplies the place of both ס *Sámek* and שׁ *Sín*, as does also س *Sín* in the Arabic.

17. אַ *Áyin* probably had, like דָּ *Dáleth* and כַּח *Khéth*, two sounds originally; one approaching to that of *g* mixed with *r*; another to that of אֵ *Álef*, just as it is the case with the Arabs who have both غ *Gain*, and ع *Ain*. The examples to be found in the modern Lexi-

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\* Eichhorn in his Edition of the Lexicon of Simonis, Schulz in his edition of Cocceius, and Gesenius in the Hebrew Dictionary already cited. See also Storr's Observationes ad Analogiam et Syntaxin Hebraicam, p. 48.

cons under this letter, as well as the various orthography of proper names found in the Septuagint, may be considered as sufficient proof of this position.\* At present, this letter is usually passed over, like the Álef, in silence. The sound of *ng* in *king*, as given to it generally by the Jews, may probably have prevailed even in ancient times. I have observed in the pronunciation of the Arabs of Barbary, that they give a nasal sound to their Ain, ع; and that the Archbishop of Jerusalem, who was some time ago in this country, pronounced the Syriac ܢ in this way, although the Maronites inform us, that it should be pronounced with a sort of compression of the throat.† We shall designate it in the Roman characters by an H, with a point under it.

18. The sound of ܠ Kóph is something harder than that of ܟ Cáph: it is made by a sudden compression of the throat, and may be compared to the noise made by water when discharging itself from a bottle. The explanations given in the table will be sufficient for the remaining letters.

19. We now come to the numerical values of the letters. We have given in the Table (Art. 4) the letters corresponding to the units, tens, and hundreds up to 400. The remaining hundreds up to one thousand, are thus expressed: ܠ Cáph final is put for 500; ܡ Mém final for 600; ܢ Nún final for 700; ܢ Pé final 800; and ܥ Tsādé final 900. One thousand is mostly expressed by the word ܐܠܗ ܐܠܗ Élef, a thousand; two thousand by ܐܠܦܝܡ Alpáyim; and any number of thousands by using the word ܐܠܗ élef, thousand, or ܐܠܦܝܡ Ālāfím, thousands, with the proper numeral prefixed, as the rules of Syntax shall require. Sometimes, as in the notes of the Masora, ܠ stands for one thousand; but on this subject the Hebrew tables of abbreviations should be consulted.‡

20. The numbers from ten to twenty are made by

\* See the Lexicons of Gesenius, (and Simonis, ed. Eichhorn,) under this letter. See also Storr as above, p. 48.

† Amira's Grammatica Syriaca, Rome, 1596, p. 6.

‡ Joannis Buxtorfi de Abbreviaturis Hebraicis Liber, with the Supplement of Wolfius. Biblioth. Heb. tom. ii. p. 575. For the abbreviations found in the Masora, see the Tiberias, or Commentarius Masorethicus, of Buxtorf.

adding such unit to the numeral for ten, as will make the number required. Thus יא will represent eleven, יב twelve, and so on. The number 15, however, is made by טו, i. e. 9+6, not יה, i. e. 10+5, because יה is one of the names of God. In like manner, 21 will be כא, 22 כב, לב 32, מב 42, and so on. On this principle, the number given at the end of Genesis for the verses found in that book is, א"דל"ד = 1534.

21. Whether this method of expressing numbers formerly prevailed in the Hebrew manuscripts, has been a subject of some dispute, and which it is now impossible to determine. That the numbers have been expressed in words written at length for some centuries, there seems to be no doubt, but whether this was the case in very ancient times or not, it is difficult to say.\*

22. As the Hebrew letters are sometimes changed for one another, both in the radical words, and in the process of derivation; and, as this change seldom takes place except in letters of the same organ,† the following classification of the letters according to the different organs of speech has been given:

- |              |                   |                  |                  |                                |
|--------------|-------------------|------------------|------------------|--------------------------------|
| 1 Gutturals, | א <i>Álef</i> ,   | ה <i>Hé</i> ,    | ח <i>Khéth</i> , | ע <i>Áyin</i> .                |
| 2 Palatals,  | ג <i>Gímél</i> ,  | י <i>Yód</i> ,   | כ <i>Cáph</i> ,  | ק <i>Kóph</i> .                |
| 3 Linguals,  | ד <i>Dáleth</i> , | ט <i>Téth</i> ,  | ת <i>Tav</i> .   |                                |
| 4 Sibilants, | ז <i>Záyin</i> ,  | ס <i>Sámek</i> , | צ <i>Tsádé</i> , | ש <i>Shín</i> , ש <i>Sín</i> . |
| 5 Labials,   | ב <i>Béth</i> ,   | ו <i>Vav</i> ,   | מ <i>Mém</i> ,   | פ <i>Pé</i> .                  |

The letters ל, מ, נ, ר, are termed liquids.

23. Whether any of the letters בנרכפת be with or without the points, as given in the table of the Alphabet, or whether others assume their own final forms, it makes no difference as to their classification, they still belong to one or other of the above classes.

24. Four of the letters of the Alphabet occasionally lose their consonantal powers, and are then said to be *quiescent* or *silent*. The letters are א *Álef*, ה *Hé*,

\* See Bayer's *Critica Sacra*, Tract i. §. 23, page (mihl) 188.

† As בו for בב, and בף the back; מריא and בריא *fat*; and many others to be found in the dictionaries.

ו *Vaw*, and י *Yéd*, which form a sort of *memoria technica* in the word אֶהְרִי *Ēhēri*. The letters above-mentioned, which occasionally have a point inscribed, have, for the same reason, been formed into the technical word בְּגַדְכֶּפֶת *Bēgadkēphāth*. The final letters which are sometimes produced are exhibited in the words אֹהֶל תְּמָר *Ôhel Tāmār*, Tamar's tent: and the finals which vary in form, as mentioned in the table, are comprehended in the word כְּמוֹפֵץ *Cammēnappéts*, "Like a disperser."

25. The letters have been further divided into two classes; one containing such letters as are occasionally *servile*, that is, are employed in the process of grammatical derivation; the other, those only which are never so employed; the first have been termed *servile*, the second, *radical* letters. The *servile* letters are, however, occasionally *radical*, though the *radical* ones are never *servile*.

26. The *servile* letters are all comprehended in the following *memoria technica*, viz. מֹשֶׁה אֶתָן וְכָלֵב, *Mōshē Ēthān Vēcālér*, i. e. *Moses, Ethan, and Caleb*. The remaining letters are termed *radical*.

27. In almost all the printed copies of the Hebrew Bible, we find some of the letters occasionally larger or smaller than others; sometimes inverted, at others suspended a little above the general line of printing; and in one instance, we have a final letter in the middle of a word; in others, a medial letter is used as a final: out of all which the Jews, and indeed some Christian writers, have endeavoured to elicit certain mysteries. But as they are most likely all owing to some accident in the transcription of the MSS. we may be excused in dismissing them without further notice.\*

28. The best method the learner can adopt for making himself acquainted with the letters is, to write them over carefully and frequently, till he is quite familiar with all their forms. In doing this, he should strongly

\* The places may all be seen in the Grammar of Guarin, tom. i. p. 12.

mark the difference between those letters, which are in some respects similar, such as כ *Béth*, and צ *Cáph*, ג *Gímél*, and נ *Nún*, and so on; in order to avoid the confusion which beginners often experience, and which is by far the most vexatious part of Hebrew studies; and to make that pleasant which is to many extremely irksome. If he use a pen, the point should be cut a little oblique, in order to make the horizontal strokes strong and regular; the others, which should be perpendicular, should be made fine and equal. An oriental reed, however, makes by far the best pen for writing these letters, which should be cut nearly like a pen, with a slit, and the point oblique, as already mentioned.\*

*On the Vowels.*

29. It has already been remarked, (Art. 3.) that the Hebrew vowels present a system of marks or characters arranged sometimes above, at others in the middle, and at others beneath, the consonants: we now proceed to delineate and explain it.

*Table of the Hebrew Vowels.*

Figure.	Name.	Power.	Exemplifications.		
Perfect Vowels.	or קָמִיץ <i>Kāmîéts</i>	<i>ā</i> as	בָּ <i>bā</i> ,	גָּ <i>gā</i> ,	דָּ <i>dā</i> , &c.
	צֵרִי <i>Tsērê</i>	<i>ē</i> —	בֶּ <i>bē</i> ,	גֶּ <i>gē</i> ,	דֶּ <i>dē</i> , &c.
	חִירִיק גָּדוֹל <i>Khîrîk Gādól</i>	<i>î</i> —	בִּי <i>bî</i> ,	גִּי <i>gî</i> ,	דִּי <i>dî</i> , &c.
	חֹלֶם <i>Khôlêm</i>	<i>ô</i> —	בּוֹ <i>bō</i> ,	גּוֹ <i>gō</i> ,	דּוֹ <i>dō</i> , &c.
	שׁוּרֶק <i>Shūrêk</i>	<i>û</i> —	בּוּ <i>bû</i> ,	גּוּ <i>gû</i> ,	דּוּ <i>dû</i> , &c.

\* These reeds may be purchased at Messrs. Kingsbury, Parbury, and Allen's, Booksellers in Leadenhall Street, London. The exact method of cutting and holding them may be seen in the *Developpemens des Principes de la Langue Arabe Moderne*, par Auguste F. I. Herbin.

† In these cases, the consonant ך is considered as the mere fulcrum of the accompanying vowels.

Figure.	Name.	Power.	Exemplifications.		
Imperfect Vowels.	פֶּתַח <i>Páthakh</i>	a —	בַּד <i>bad</i> ,	גַּד <i>gad</i> ,	דַּד <i>dad</i> .
	סֶגוֹל <i>Ségól</i>	e —	בֶּד <i>bed</i> ,	גֶּד <i>ged</i> ,	דֶּד <i>ded</i> .
	חִירִיק קָטוֹן <i>Khírik Kátón</i>	i —	בִּד <i>bid</i> ,	גִּד <i>gid</i> ,	דִּד <i>did</i> .
	קָמֶץ חָטוּף <i>Kāméts Khátúph</i>	o —	בּוֹד <i>bod</i> ,	גּוֹד <i>god</i> .	דּוֹד <i>dod</i> .
	קִבּוּץ <i>Kibbúts</i>	u —	בּוּד <i>bud</i> ,	גּוּד <i>gud</i> ,	דּוּד <i>dud</i> .

*Sheva, and its substitutes.*

{	שְׁוָא <i>Shěvá</i>	ě —	בְּרִי <i>běri</i> ,	גְּרִי <i>gěri</i> ,	דְּרִי <i>děri</i> .
	חֶטֶף פֶּתַח <i>Khátéf Páthakh</i>	ä —	בְּרִי <i>bäri</i> ,	גְּרִי <i>gäri</i> ,	דְּרִי <i>däri</i> .
	חֶטֶף סֶגוֹל <i>Khátéf Ségól</i>	ě —	בְּהֵא <i>běhē</i> ,	גְּהֵא <i>gěhē</i> ,	דְּהֵא <i>děhē</i> .
	חֶטֶף קָמֶץ <i>Khátéf Kāméts</i>	ö —	בְּהֵא <i>böhā</i> ,	גְּהֵא <i>göhā</i> ,	דְּהֵא <i>döhā</i> .

30. It will be seen from the Exemplifications, which of the vowels-marks are placed above, which in the middle, and which below, the line. From the note appended to the table of consonants, will also be seen what sounds are given to the Roman vowels, as here made to represent the powers of the Hebrew ones; and, consequently, what powers the Hebrew vowels are to take.

31. The learner cannot now do better than make out a syllabarium for himself, extending throughout the whole of the alphabet, in the manner of the Exemplifications just given; bearing in mind, that whenever either of the letters contained in the *memoria technica*, בגדכפת *Běgadkěpháth*, begins a syllable, the point should be inscribed. The exceptions will be given hereafter. He should also bear in mind, that the consonant must

\* The sound of ě in these examples is remarkably short, better expressed by our *brī*, *grī*, *drī*, &c. without a vowel. So in the substitutes, which usually accompany the guttural letters. The final vowel יִ, &c. has been added, in order to facilitate this rapidity of utterance in *bäri*, *gäri*,—*běhē*, *böhā*, &c. making one syllable only.

*always* precede the vowel, as marked in the table : a few exceptions to this rule will be noticed hereafter.

32. The usual classification of the vowels has been, 1. Long vowels, 2. Short vowels, and 3. Vowels still shorter than the preceding. We have adopted a different one, for the following reason. These distinctions cease to exist when the vowels are combined with the consonants ; for then, the second class of vowels becomes long, either by position ; that is, when a consonant follows ; or, by being accompanied with an accent. Both these classes of the vowels are, therefore, *long* when reduced to practice ; and it is absurd to speak of them in any other point of view.

It can never be necessary, we believe, to trouble the learner with the *five* different lengths of time ascribed to these vowels by Albert Schultens and Schröder ; although the latter has declared, that it is a law *amplissimum usum habens*, because we have been unable to discover in what the use consists.\*

33. By *perfect vowels*, as given in the first class, is meant, Vowels, which being preceded by a consonant, will constitute a *complete syllable*, as בָּ *bā*, in which, both the consonant and vowel are fully and properly enounced. The same is the case, when either of the letters contained in the *memoria technica*, אֶהְוִי *Ēhěvî*, which occasionally lose their consonantal powers, (Art. 24,) follows its homogeneous vowel, (of which more hereafter,) as, אֶבָּ *bā*.

34. By *imperfect vowels* is meant, those vowels which are not *generally* found to constitute syllables without either the addition of a following consonant, or of an accent. Such syllable, therefore, must be either like בַּד *bad*, or בָּ *bā*, i. e. followed by a consonant, or accompanied by an accent. When a consonant, moreover, is found to follow a *perfect vowel*, with an accent, as קוֹם, &c., the same may be said to be the case.

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\* Institutiones ad Fund. Ling. Heb. Art. xxviii. ; and Schröder's Grammar, Rule xxx.

35. The last class of signs has been designated “Substitutes for the mark (:) *Shěvâ*,” which, in truth, they are, as we shall see hereafter.

36. Our object in adopting this new nomenclature is, to avoid the inconsistency of detailing a system of *long*, *short*, and *most short vowels*; and then, informing the learner, that after all, every short vowel becomes long in practice; and, that the class of the *shortest vowels* contains nothing more than substitutes for what, in fact, are no vowels at all.

37. We now come to the figure or form of the vowels: and, in order to give the best account we can of them, we must be allowed to state what we believe to be their real history. Those who wish to see what has been said by Capell, Buxtorf, and others, on the antiquity, &c. of these vowel-points, had better have recourse to their writings,\* or, if a mere outline will suffice, they will find one in the “*Institutiones ad Fundamenta Linguae Hebraeae*,” by Albert Schultens, from page 50 to 65. Greater abilities and learning were, perhaps, never displayed than in this controversy; nor indeed a greater degree of rancour. It was with great difficulty, that Capell got his book printed at all; and when it appeared, it was hailed by the Roman Catholics as a document of the greatest value, because, forsooth, it seemed to unsettle every thing connected with the study of the Holy Scriptures. The name of Capell, in consequence, became associated with all that seemed likely to undo the great work of the Reformation, and to bring into jeopardy many of the states of Europe. Among the Lutherans of Germany, the opinions of this elegant, but unfortunate writer, were considered as highly heterodox: so much so, that they gave rise to a new article, to be subscribed by all who were candidates for holy orders, which, as I have been informed, is still in force. Orthodoxy, or heterodoxy, in short, seemed to be comprised in the simple question, whether a man adopted, or rejected, the opinions of Capell. The son of this learned and great man, it should seem, took refuge at length in the Roman Catholic Church, in order, as it is said, to avoid the rancour of the Protestants, who were then but ill acquainted with the principles of toleration. This, however, has only been mentioned to show the great impropriety of such proceedings. Later times have


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\* *Arcanum punctationis revelatum* of Capellus, Lugd. Batav. 1624, and Buxtorfii *Anticritica seu vindiciæ adversus Capellum*. Basil 1653.

proved, that Protestantism lost nothing by the labours of Capell: but, on the contrary, can boast of one of the ablest scriptural critics, that the Christian Church has ever produced. But to proceed with our history of the vowel-points.

It is very well known, that the Syrians adopted the Hebrew Alphabet as early as the latter end of the first, or the beginning of the second, century; and that the Arabs adopted that of the Syrians, some time about the beginning of the seventh. The most ancient form of this alphabet, as found among the Syrians, has been termed the Estrangelo,\* which corresponds in a remarkable degree with the oldest character in use among the Arabians, termed the Cúfic. Upon comparing the Syriac Estrangelo with the Hebrew, a coincidence in form, name, and power is immediately observed, sufficient to shew, that the one is an immediate copy of the other. The same may be said of the similarity observable between the Estrangelo Syriac and the Cúfic.

38. The Syrians appear to have borrowed, with the letter, a system of vowels which they retain to the present day: the Arabs also appear to have borrowed the same (though differing a little in form) from the Syrians. And from the Arabs this system has been carried into Persia, Turkey, India, Tartary, and the islands of the Malays.

39. In the ancient Estrangelo Syriac, then, a single round point, placed above any consonant, took the sound of *a* or *o*: beneath any consonant, the sound of *e* or *i*. With the letter Vau (Syriac ) this point seems to have had the sound of *ũ*, which it still retains, whether placed above, or below, that letter. It may, indeed, originally, have been placed in the middle of the line of consonants, in order to distinguish it from the other points used with Vau as a consonant: and, of this, some proof is to be found in the situation of Shúrek among the Hebrew vowels, and from the name which it still retains among the Persians of پیش Pêsh, i. e. *before*.

When the Hebrew and Syriac tongues were vernacular, the vowels would only be wanted in words which would otherwise be ambiguous; and we find in the old Syriac Estrangelo manuscripts, that these vowel marks are mostly added, when this would be the case. Thus, a participle present has almost invariably a point placed over the first radical letter, directing the first consonant to be pronounced with an *o*: the preterite, in like manner, has a single point under one of its radicals,

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\* See Michaelis' Syriac Gram. pp. 25, 26, 27, 36, 37; G. Amira Gram. Syr. p. 36, 37, &c. De Dieu Gram. Harm. Ed. 1628. pp. 36, 37.

mostly the second, directing that consonant to be pronounced with an *a*. The same is observed in other words, which have the same consonants with each other, but which ought to be pronounced with different vowels. This is sufficient, even now, to guard against any ambiguity which might arise in reading the Syriac text. In most of the Arabic manuscripts, if we except the Koran, a few vowels only are added for a similar purpose; which has also been done by some of the best editors of Arabic books in modern times. In these cases, no one will object, that every danger of ambiguity is sufficiently removed; and it may hence be inferred, that a similar practice would be quite sufficient, so long as the Hebrew language continued to be generally spoken. When, however, it became a dead language, and the Jews, dispersed as they were, into different nations of the earth, would naturally forget the true pronunciation of the sacred text, no less than its meaning in many important passages, it became almost necessary that every word should be fully pointed, so as to leave no doubt on the mind of the reader, as far, at least, as such a system of punctuation would go. For this purpose, additional vowel-marks were added, and some new ones invented. To which also a system of accents seems to have been added, which, taken in the aggregate, composes the system of Hebrew orthography as we now have it. At what exact period this began to take place, it is impossible to say: there is, however, good reason for believing, that it must have been after the times of Jerome, as he makes no mention whatever of it. That it was completed later than the twelfth century is scarcely possible, as the names of most of the vowels and accents are found in the Rabbins of that period. The school of Tiberias, and about the period A. D. 500, has generally been fixed upon as the place and time of their invention; and it is not improbable that they were there and then first partially introduced, and afterwards augmented to the number which we now have.

40. Let us now see how the present system will accord with our hypothesis. A single point placed above a consonant, originally represented either *a* or *o*: the context would determine which of the two should be taken. At present, *Khôlém* (י) has the same situation, and the power of *o*. A point placed under any consonant had the power of *e* or *i*: which of these should be taken, the context would determine. *Khîrîk* (.) has still that situation, and the power of *i*. All the other vowels marks which stand for *ē*, *e*, or *ě*, consist of the same point in the same situation, either doubled, tripled, &c. Thus (··) is open *ē*, (···) the same sound preceding a consonant: of this again, (:·) and (·:)

are other forms, which still occupy the same situation. Now, in order to distinguish between *o* and *a*, it was necessary that some variation of form should take place; and this could not be done better than by lengthening out the point a little, so as to become a straight line, thus (—). The next question would be, where it should be placed. It could not, with propriety, be placed above the line, because a similar straight line had already been placed there, in order to determine the pronunciation of certain consonants.\* It was, therefore, placed below the line of consonants, and pronounced *a*: and for the sound of the open *ā*, the point was added, thus (⌣), which in printed books is usually found thus (⌣), although the manuscripts mostly preserve the original form. The *Shūrēk*, or *ū*, probably still retains its ancient power and situation, as already remarked: and when the *Vaw* is dropped, which is sometimes the case, the *Kibbúts* (˘) was probably invented to supply its place. This appears to me sufficiently to account for the forms of the vowels, as we now have them; and also, to determine their authority. In many instances, indeed, the simpler vowel points of the ancients may have come down to our times; the rest have probably been supplied by the help of tradition: but, as it is impossible now to say in what words or syllables these ancient vowels are to be found, we can allow to the whole no greater authority than that of men equally liable with ourselves to error.

*On the Combination of the Vowels with the Consonants.*

41. Considering, as we do, all the letters of the alphabet as consonants, no possible difficulty can arise from their combination with the vowels, when the consonants precede, as is the case in our exemplifications, given with the tables of the vowels (Art. 29.); but, when a consonant also follows, some questions may arise as to the conjoint effect produced. This we now proceed to explain.

42. The only difficulty that can present itself to a learner, will be in the concurrence of the letters אהוי termed *Ēhēvî*, with certain vowels preceding.

43. It has been remarked (Art. 24.), that these letters will occasionally lose their consonantal powers. We now

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\* רָפָה *Rāphé*, which will be noticed hereafter.

say, this happens only when they are preceded by those vowels which are, or may become, homogeneous with them in sound, respectively. In this sense א may be quiescent in (ַ) (ִ) (ֵ) (ֶ) (ֹ) or (ֺ), as may also ה. ו will be quiescent in *Khōlēm* or *Shūrék* only: and י in *Khūrik*, *Tsērē*, *Sēgól*, and occasionally in (ַ); as, אַ, בַּ, גַּ, דַּ, הַ, וַ, יַ, עַ, &c. The reason of this seems to be, that as these consonants are made up of sounds allied to those of the vowels respectively, when the vowel precedes both coalesce, and the consonantal power is lost in that of the vowel. When these letters have no vowel, they will of course be silent, as in חֶטֶא *Khét*; הֶבִיא *Hēví*, where they are said to be *otiose*.

44. But when a vowel precedes which is not homogeneous with the consonant, which will happen only in the cases of ו and י, a diphthongal sound will be formed, as *ai* in אֲדֹנַי *Ādōnái*, *oi* in גֹּי *Goi*, *ui* in גֻּלִי *Gǔ-lúí*. Other diphthongs may be formed; but more do not occur in Hebrew.—It must be remembered, however, that if any of these letters has a vowel of its own, i. e. following it, it will not become quiescent.

There are, moreover, some instances in which two such letters are found following a vowel, which is homogeneous with neither of them, as אֲלִי, עֲלִי, and the like; in which, according to analogy, אֲ— should become the diphthong *ai*, and the last letter ו be considered either as a consonant, or combining with the foregoing in a kind of triphthong, as *Ē-laiv*, or *Ē-laiu*, *Hā-laiv*, or *Hā-laiu*, but, generally, the י is considered as being quiescent,\*

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\* It seems to be a general rule, that when (:) quiescent, either expressed or understood, comes under י or ו, the diphthongal sound takes place: in other cases these consonants become quiescent, as in אֲלִי or עֲלִי, where it would be contrary to usage to supply a Sheva (:) under the י, as אֲלִי and עֲלִי.

and the following ך read as the consonant *v*, or *w*, as *Ē-lav*, or *Ē-law*, and so on. Indeed, in the case of the diphthong, it is of little consequence whether we consider the concluding letter as a vowel or a consonant, i. e. whether we sound ך as *i*, or *y*, ך as *w*, or *v*.

*On SHEVA and its SUBSTITUTES.*

45. *Shěvá* (:) has two situations; one at the beginning of a syllable, the other at its ending. At the beginning of a syllable, (where it may be said to be *initial*,) it is pronounced like a very short *e*, as mentioned in the Table (Art. 29.). The only question, then, which can arise here will be, How is it to be known when this mark begins, or concludes, a syllable? The answer is this: Whenever it is found at the beginning of a word, it must necessarily be considered as commencing the syllable; and consequently, must be pronounced as a short vowel, otherwise the consonant under which it is placed, cannot be uttered at all: as in the word בְּרִית *Běvâ-ith*. The same holds good whenever it follows a *perfect vowel* unaccompanied by a tone-accent: because, as that vowel must conclude the preceding syllable, the consonant, under which this mark is found, must necessarily commence the next. In this case, therefore, as before, it must be enounced as a very short vowel, as in the word הֵיטָה *Hā-yěthá*; in this case, also, it may be termed *initial*.

46. When, however, *Shěvá* (:) commences a word, (and must therefore be audible,) but is, by accident, preceded by some particle with an imperfect vowel, it will become quiescent; e. g. גְּבוּל *Gěvúl*, a boundary; prefixing ל for ל, we shall have לְגְבוּל *Lig-vúl*, not *Ligě-vúl*.

47. In the next place, whenever the mark (:) *Shěvá* follows an imperfect vowel, having no tone-accent either

expressed or implied, the consonant under which it is found must be taken as the last of a syllable. In this case, therefore, *Shěvá* (:) will have no sound, and may be said to be *quiescent* or *final*: e. g. קָמֶתֶם *Kam-tém*, not *Kamě-tém*.

48. To these rules, however, there are two exceptions of very extensive application: and these arise from the introduction of an accent. For, as it has already been remarked (Art. 34.), the operation of an accent will give to a *perfect* vowel the character of an *imperfect* one, and *vice versá*. In these cases, therefore, *Shěvá* (:) may be *quiescent* after a perfect vowel, and *initial* after an imperfect one: e. g. of the first case, בָּחַרְתָּ *Bā-khár-tā*, 1 Kings iii. 8, תָּגֵלְנָה *Tā-gél-nā*, Ps. li. 10; and of the second, וַיְהִי *Vā-yěhí*, &c. When, however, such accent is purely euphonic, this does not always take place; as מַחְבֵּרְתּוֹ *Makh-bar-tó*, Exod. xxxix. 20, &c.\*

49. *Shěvá* is rarely written at the end of a word. The reason probably is, that as no vowel can follow the last letter of any word, it would be superfluous to express *Shěvá* in order to shew this: the mark is consequently omitted. In one case, however, in which the preceding consonant has also a *Shěvá* quiescent, it seems to have been added to shew, that no vowel has been omitted through negligence; as in the word קָמֶת &c., to distinguish it from קֶמֶת &c. It is also found in the letter

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\* The instances occurring of this kind are numerous: as הִיָּתָה *Hā-yěthá*, Gen. i. 2; ib., ver. 7, הָרָקִיעַ *Hā-rā-kíah*; תְּהֵרָאֵל *Thē-rā-é*, ib., ver. 9. So also תִּדְשֶׁה *Tad-shé*, ver. 11. In all which cases, the accent does not interfere with the syllabication. So likewise in many cases, wherein the accent marks the tone syllable, and in which there is no euphonic one; as Gen. i. 2, בָּרוּךְ *Vó-hū*, וְשֶׁהָ *Khó-shek*, ib., ver. 3, וַיֵּאמֶר *Vai-yó-mer*, &c. The word תְּהִי *Thó-hū*, ib., ver. 2, seems to present two accentuations, viz. one with the emphasis on the *penultima*, the other on the *ultima*.

ך, but this may be considered as being a part of the letter.

A part of one of the substitutes of *Shěvá* is occasionally found under the last letter of a word; but this can happen only when such letter is one of the gutturals ך, ך, or ך, with *Mappík*. The reason of this substitution seems to be, that as these letters will not admit of the rapidity of utterance which the other consonants will, this vowel, or substitute, is added for the purpose of affording due time for their enunciation; but, here the (:) is dropped, as before, and the mark (-) only remains. This mark, which is termed *Furtive Páthakh*, is, however, not to be pronounced after, but before, the letter under which it is placed, as מָשִׁיחַ *Mā-shíakh*, not *Mā-shí-khă*, *Messiah*, or *Anointed*. The same is the case when the guttural is followed by another consonant having a *Dāgēsh* with *Shěvá*; as, פָּשַׁעְתָּ *Pā-sháhăht*, הִגַּעְתָּ *Hig-gáhăht*; not *Pā-sháhăt*, &c.

50. The marks, which have been termed “the Substitutes of *Shěvá*,” are, as it has already been intimated, made to supply the place of *Shěvá*, with one or other of the guttural letters ך, ך, ך, or ך, for the reason just given, with reference to the *Furtive Páthakh*. In many cases, therefore, in which analogy would require the insertion of *Shěvá* (:), whether quiescent or not, upon the occurrence of one or other of the gutturals, some one of these substitutes will take its place. When, for instance, the *Shěvá* ought to be quiescent, the substitute will universally be that which is homogeneous with the preceding imperfect vowel, i. e. if (-) precedes, (·) will be the substitute; if (·), (·); if (·) o, then (·) will be the substitute. When the *Shěvá* ought to be *initial*, then the substitute most congenial with such guttural, or with the analogy of the word, will be preferred. In the first

case, **ס** mostly takes (·), occasionally (·); **ה** (·), rarely (·); **ח** (·), never (·); **ע** always (·); (·) is never used, unless (·) *Khātúph*, i. e. *o*, precede, or unless it stand in the place of a *י* *Khōlém*, which has been rejected. In these last cases, however, usage alone can be relied on.

*On the Points DAGESH and MAPPIK.*

51. Some notice has already been taken of *Dāgēsh* (Articles 9. 10. 11.); we now have to shew what are its offices. 1st. It will double any letter, which from its situation is capable of reduplication; and, 2dly, it will deprive the letters **בגדכפ** of their aspiration. In the first case, whenever any consonant has this point inscribed, and is, at the same time, both preceded and followed by a vowel, such consonant is to be considered as being double, e. g. **לִמֶּד** *Limméd*. But, if such consonant is not preceded by a vowel, then it cannot be doubled; and in that case, it is found only in the letters **בגדכפ**, inscribed merely for the purpose of taking away their aspiration. Now, this mostly takes place when such letter commences a syllable, as **כַּף** *Caph*, **בֵּן** *Ben*, &c.; in some when it ends it, as **כַּמֶּת** *kamt*. It must be remembered, that whenever any one of these letters is in a situation to be doubled, the aspiration will also be taken away by the influence of this point, e. g. **כִּפֶּר** *Kippér*.

52. In the first of these cases, this mark has been termed *Dāgēsh forte*, in the second, *Dāgēsh lene*; terms, it must be confessed, ill chosen to designate the offices just described. I should prefer terming it *Dāgēsh* in every case, its situation being always sufficient to determine its powers, according to our rule.

53. *Mappik* is a single point (like *Dāgēsh*) inscribed in the letter **ה** only; as **הֵּ**. Its office is to shew, that this

letter, when so marked, is to be considered as retaining its consonantal power, and to be treated as such, both in the pronunciation and etymology. The Jews consider it also as extending to the letter י, as in יְהוּדִיָּה, *Yěhū-diy-yá*.

*On the Mark רָפֶה RA-PHE.*

54. Formerly when *Dāgēsh* was not found in any of the בְּגִדִּפֶּת letters, a mark called רָפֶה *Rā-phé*, was placed above it, in order to shew that the point had not been omitted by mistake. With the ancient Syrians this was nothing more than a point made with red ink. The Hebrews probably wrote it in the same way: but, as this point might be mistaken for the vowel *Khōlém*, when printed, or, for one of the accents, the form of it was altered for a short line thus ( - ), which is still found in the Hebrew manuscripts,\* though very rarely in the printed books.

55. Other points are sometimes found placed over certain words in the Hebrew Bible, the use of which is now unknown. The accounts given of these by the Rabbins may be seen in Buxtorf's *Thesaurus Grammaticus*, lib. i. cap. v. art. 6, which need not be detailed here.

56. It will be seen by recurring to the table of vowels (Art. 29.), that *Khōlém* is given with a ו *Vaw* for its fulcrum, thus וֹ. The *Vaw*, however, is frequently left out. But, as the letters שׁ *Sín* and שׂ *Shín* are also written with a point on the left or right side, respectively, a question may arise, as to how the *Khōlém* is to be represented in the case of its following שׁ, or preceding שׂ. The answer will be: Supposing any consonant to follow שׁ *Sín*; and this letter to have no other vowel-mark, then will its own diacritical point also stand for *Khōlém*; as שׂנֶה *Sō-né*. In every other case, שׁ will be merely the consonant *s*, as given in the Table (Art. 4.).

57. In the next place, with respect to שׂ *Shín*. Sup-

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\* And in these it is sometimes put over a letter requiring *Dāgēsh forte* by analogy, also over נ and מ when quiescent.

posing any consonant to precede *Shín*, having neither Vowel-mark nor *Shěvá*, then will the diacritical point of *Shín* stand also for *Khōlém*, thus, *Bósh*. But, if the preceding letter have a Vowel or *Shěvá*, *Shín* will be used merely as directed in the table of consonants. This expedient has been resorted to, in order to avoid the inconvenience of marking these points twice over, which must otherwise have taken place. It will also be seen in the table of the vowels, that the letter *Yod* has been placed above the point ( · ) called *Khīrīk Gādól*, in order to determine when it is a *perfect vowel* or not. This *Yod*, however, is frequently omitted; and, when that is the case, an accent, as it will be seen hereafter, is mostly added to make the distinction. But, as this accent is also sometimes omitted, analogy will then be the only criterion by which it can be known.

58. The learner will also perceive, that *Kāméts*, and *Kāméts Khātúph*, have the same form, viz. ( τ ). How then, it may be asked, are they to be distinguished? I answer, whenever any consonant follows the mark ( τ ) having also a vowel of its own, it will be seen, that ( τ ) must make a *perfect syllable*, and must therefore be the vowel *Kāméts*, as in the word *Rā-phé*. For here, as פ begins the following syllable, the ר with ( τ ) must necessarily make a perfect syllable: ( τ ) therefore, will be the perfect vowel *Kāméts*. In the next place, ( τ ) found under either of the letters וכלב, (Art. 26.) at the beginning of a word, will be *Kāméts*; because, in this case, a contraction must have taken place; as, *Bā-khōlí*, for *בְּחֹלִי* (Art. 85.), the ( τ ) here being compensative for ( - ) (Art. 116.). So in *Bā-ō-hol-ká*, for *בְּאֹהֶלֶךְ*.

The following are the exceptions: 1. Should ( τ ) *Khātéph Kāméts* follow ( τ ), or a ( τ ) which has

arisen out of (  $\tau$  ) by the operation of the Rule, Art. 116. 2. then will (  $\tau$  ) be *Kāméts Khātúph*, and must be read as *o*, although an accent accompany it ; as פֶּעֶלְךָ *Pō-hol-ká*, in which case the (  $\tau$  ) being sustained by an accent, becomes equal to the perfect vowel (  $\iota$  ). And, 2dly, when the consonant following (  $\tau$  ) has no vowel, and the syllable is without an accent, (  $\tau$  ) will be *Kāméts Khātúph* ; as, חֲבֵרָה *Khok-má*, רֶנִּי *Ron-nú*, יִקְבֹּץ *Ik-botz*, &c.

59. As to the names of the vowels, &c., they are generally Chaldee or Syriac, whence some have argued that their invention is modern.\* But as this will involve questions of no importance to the learner, nothing need be said on the subject here.

60. Whether the pronunciation here ascribed to the different consonants and vowels was that in use in ancient times, it is impossible now to say : nor is it of much importance either to the learner or the critic. That the approximation is near, there cannot be much doubt ; and that the system is generally the same is, perhaps, sufficiently certain. But as the Jews differ in their pronunciation in different countries, we have here taken that of the Portuguese Jews, as nearly as it could be obtained, which is generally allowed to be the best.

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\* The heads of the arguments urged on this question may be seen in the *Institutiones Ling. Heb.* by Schultens, p. 53, &c., or in the *Arcanum punctationis revelatum*, by Capell, &c.

## LECTURE II.

## ON THE HEBREW ACCENTS, &amp;c.

61. HAVING given tables of the Hebrew consonants and vowels, with some explanations and rules relating to their powers and use, we now come to consider the accents, and to give a table exhibiting their forms, situations, and names, to be followed, as before, with some observations on their nature and application. The following table given by Alting and adopted by Schultens and Gesenius, has been chosen as sufficiently extensive and explicit for our present purpose.

The word here taken for the purpose of exhibiting the accents, is cited from Isaiah lvii. 18, and signifies, with its affixes, “And I will heal him.” The distinctive powers which these accents are believed to possess, we shall omit for the present.

62. The Hebrew accents are found placed below, above, and on a level with, the line of consonants. Those which are found below, are twelve in number: their situations, forms, and names are as follows:—

No.	Sit. and Form.	Name.
1.	וְאֶרְפָּאֵהוּ	סִלּוּק or סְלוּק <i>Sillúk.</i>
2.	וְאֶרְפָּאֵהוּ	אַתְנָח <i>Athnákh.</i>
3.	וְאֶרְפָּאֵהוּ	טַפְחָא <i>Tiphkhá.</i>
4.	וְאֶרְפָּאֵהוּ	Do. anterior.*
5.	וְאֶרְפָּאֵהוּ	תְּבִיר <i>Těvír.</i>
6.	וְאֶרְפָּאֵהוּ	יְתִיב <i>Yěthív.</i>
7.	וְאֶרְפָּאֵהוּ	מוֹנָח <i>Múnákh</i>
8.	וְאֶרְפָּאֵהוּ	מַחְפָּךְ <i>Mahpák.</i>

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\* Used in the poetical books alone.

No.	Sit. and Form.	Name.
9.	וְאֶרְפָּאֵהוּ	יֶרַח <i>Yérakh.</i>
10.	וְאֶרְפָּאֵהוּ	מֶרְכָּא <i>Mercá.</i>
11.	וְאֶרְפָּאֵהוּ	Id. דּוּבּוּלָה <i>Id. doubled.</i>
12.	וְאֶרְפָּאֵהוּ	דַּרְגָּא <i>Dargá.</i>

Those which are placed above the line of consonants, are eighteen in number. Their names, forms, and situations, are as follows:—

No.	Sit. and Form.	Name.
1.	וְאֶרְפָּאֵהוּ	רְבִיעַ <i>Rěvíáh.</i>
2.	וְאֶרְפָּאֵהוּ	Id. with גֶּרֶשׁ <i>Géresh in the poetical books.</i>
3.	וְאֶרְפָּאֵהוּ	זִקְף קָטוֹן <i>Zákéf Kátón.</i>
4.	וְאֶרְפָּאֵהוּ	זִקְף גָּדוֹל <i>Zákéf Gádól.</i>
5.	וְאֶרְפָּאֵהוּ	סִגְלָתָא <i>Sěgoltá.</i>
6.	וְאֶרְפָּאֵהוּ	פַּשְׁטָא <i>Pashtá.</i>
7.	וְאֶרְפָּאֵהוּ	שְׁלִשְׁלֵת <i>Shalshéleth.</i>
8.	וְאֶרְפָּאֵהוּ	זֶרְקָא <i>Zarká.</i>
9.	וְאֶרְפָּאֵהוּ	פָּזֶר <i>Pázér.</i>
10.	וְאֶרְפָּאֵהוּ	גֶּרֶשׁ <i>Géresh.</i>
11.	וְאֶרְפָּאֵהוּ	Id. דּוּבּוּשִׁים <i>Id. doubled.</i>
12.	וְאֶרְפָּאֵהוּ	קֶרְנִי פָּרָה <i>Karné Phārá.</i>
13.	וְאֶרְפָּאֵהוּ	תְּלִישָׁא גָּדוֹלָה <i>Tělishá Gědólá.</i>
14.	וְאֶרְפָּאֵהוּ	תְּלִישָׁא קְטַנָּה <i>Tělishá Kětanná.</i>
15.	וְאֶרְפָּאֵהוּ	קַדְמָא <i>Kadmá.</i>
16.	וְאֶרְפָּאֵהוּ	זֶרְקָא <i>Zarká anterior.</i>
17.	וְאֶרְפָּאֵהוּ	מוֹנָח <i>Mūnách superior.</i>
18.	וְאֶרְפָּאֵהוּ	מַהֲפָךְ <i>Mahpák superior.</i>

The three last are found thus in the poetical books alone.

The accents, found both above and below the line at

the same time, are four. Their names, forms, and situations, are as follows :—

No.	Sit. and Form.	Name.
1.	וֶאֶרְפָּאָהוּ	<i>Mahpák with Mercá.</i>
2.	זָרְקָאָהוּ	<i>Zarká with Mercá.</i>
3.	זָרְקָאָהוּ	<i>Zarká with Mahpák.</i>
4.	מִנָּאָהוּ	<i>Mūnakh with Do.</i>

One only is found in the same line with the consonants.

וֶאֶרְפָּאָהוּ לְגַרְמֵי *Legarmé*, or פֶּסִיק *Pēsík*,  
according to its order of consecution.

It should be observed, that, as several of these accents have the same form, they are to be distinguished by their positions only. The best way to get acquainted with them is, to write them over a few times, first with, and then without, the tables.

63. Several of these accents are occasionally called by other names in the Rabbinical commentaries, with which the student should be acquainted. *Tiphkhá* is sometimes called מֶרְחָא; and, when preceding either *Sillúk* or *Athnákh*, is termed מֵאִילָא *Meailá*. *Segoltá* is also called סְגוּלָא, סְגוּלָא, שְׁרִי, and שְׁרִי, *Sēgōlá*, *Sēgūlá*, *Shārē*, or *Shré*. *Mercá* כְּפִילָא, or doubled, is also called חִיטָּרִין *two rods*, or *staves*. *Pashtá* is sometimes called פָּשֶׁט *Pāshét*. *Pāzér* is called פָּזֶר קָטוֹן *Pāzér Kātón*. *Karné Pārā* is also styled פָּזֶר גָּדוֹל *Pāzér Gādól*. *Tēlishá Gēdōlá* is termed תַּרְסָא *Tarsá*. *Tēlishá Kētanná*, תַּלְשָׁא *Talshá*, and תַּרְסָא *Tarsá*. *Géresh* is termed תֵּרֶס *Téres*, and preceded by מֶרְחָא *Azla*. *Gērāsháyim* is also styled מֶרְסִים *Tarsáyim*. *Dargá* שׁוֹפָר גָּלְגָל *Shōphár Galgál*. *Mūnakh* is termed שׁוֹפָר יָשָׁר *Shōphár Yāshár*, and שׁוֹפָר חוֹלֵק *Shōphár Hōlék*. *Yēthiv* is styled שׁוֹפָר מְקָדָם *Shōphár Mukdám*, and שׁוֹפָר מִשְׁפָּל *Shōphár Mashpél*. *Mahpák* שׁוֹפָר הַפְּנִי *Shōphár Happúk*. *Yérakh* is also called גָּלְגֵל *Galgél*. *Mūnakh*, immediately preceding *Athnákh*, *Zā-képh Kātón*, or *Zarká*, is termed עֲלִי *Hillūi*; but when on the penultimate syllable of any word, and followed by either of these accents, it is termed מְכַרְבֵּל *Mēcarbél*. *Kadmá*, when occupying the place of the Euphonic accent *Métheḡ*, is termed מַזְזֵה *Mazzé*. *Mercá* is termed מֶרְכָּא פֶּשְׁחֻתָא *Mercá Pēshūtá*, and מֵאִירִיק *Māūrík*. The last

of these terms is applied to *Métheg*, whenever it is added for the purpose of completing a syllable, i. e. of pronouncing an imperfect, like a perfect vowel.

64. Some of these accents are confined to the first, some to the last, and others to the tone, syllable of the word to which they are attached.

65. Those on the first syllable are termed *Prepositives*; those on the last, *Postpositives*. The rest are named as above.

66. The *Prepositives* are,  $\overset{\circ}{\text{—}}$  *Têlishá Gêdôlá*,  $\text{—}$  *Yêthív*; and in the poetical books,  $\text{—}$  *Tiphkhá anterior*,  $\text{—}$  *Géresh*, with *Rêviah*, and sometimes  $\text{—}$  *Múnákh* and  $\text{—}$  *Zarká*.

67. The *Postpositives* are,  $\text{—}$  *Pêsík*, in every case,  $\text{—}$  *Sêgoltá*,  $\text{—}$  *Pashtá*,  $\text{—}$  *Zarká*, and  $\overset{\circ}{\text{—}}$  *Têlishá Kêtanná*.

68. When any of these *Prepositives* or *Postpositives* are found in any word, the tone-syllable can be known only by analogy.\*

69. Various offices have been ascribed to these accents. By some they are thought to have been attached to the sacred text, in order to regulate the tone of voice, either in reading or chanting. Others have supposed them to have been affixed for the purpose of dividing it into its several members, as verses, the larger and smaller members of sentences, &c. and to point out the different dependencies which these parts have upon one another. Others, again, have assigned to them emphasis, parenthesis, parallelism, &c. while others have given them all these offices together. Some, again, have supposed them to be of divine, others of human, origin. In the present work we shall consider their application to the text, as the best grammarians usually have done, viz. as intended to divide the context into its different members, and to determine (for the most part) the tone-accent of the words in which they are found. As to their authority, we cannot allow it to be divine, until better proofs than any hitherto offered are afforded on that point. As coming from men, who had perhaps made the Hebrew Bible the study of their lives, they are valuable. They may, nevertheless, be rejected, whenever a more convenient division can be discovered.

70. These accents are again divided, with respect to their offices, into *Tonic*, and *Euphonic*, accents.

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\* See the שַׁעַר הַנְּגִינָה appended to Buxtorf's Bible, last paragraph.

71. The tonic accent, (which occurs, for the most part, alone,) however situated, can affect only the ultimate or penultimate syllable of any word, which it does by directing the emphasis to be placed on that syllable. When the *Prepositive* or *Postpositive* accents are used, the syllable on which the emphasis is to be placed can be known only by the analogy of the word. In other cases, the accent will point it out.

72. When a word has more than one tonic accent, and both happen to be the same, the first will have the emphasis; as תָּהוּ *Thó-hū*: but, when they are not the same, the last will have it; e. g. וְלִמְוֹעָדִים *Ū-lēmō-ādīm*.

73. Generally, all words either being, or terminating in the form of, Segolates, will have the emphasis on the penultimate syllable: all others on the ultimate.

74. The *Euphonic accent* supplies a sort of secondary emphasis to the syllable on which it is found, which can never be the ultimate of any word, nor the penultimate of those having the Segolate form.

Of this sort, modern grammarians count two, *Métheg* מֵתֵג, and *Makkáph* מַקְקָף. The former of these has the same form with Sillúk ( ), but, as it can never hold the same situation, the distinction is easily made. The latter takes the form of our hyphen; as in אֶת-כֹּל *Eth-kól*, and generally deprives the preceding word of its tone-accent. In neither case is their insertion always solitary; for, several *Méthegs* are sometimes found in the same word, and several words are occasionally connected by the operation of *Makkáph*. Particular rules for their insertion will be given hereafter.

75. One mark more it may suffice to notice here, and that is, a small circle sometimes found over a word in the Hebrew context; thus, הִנְיָצָה. The word over which this mark is found is said to be כֶּתִיב *Kéthív*, or *written*; and the mark itself is intended to direct the

attention of the reader to some note to be found either in the margin, or at the foot of the page. For the most part, it directs the reader to a various reading, on the right side of which we find the word קְרִי *Kěri*, which means either *reading* or *read*.\* The readings thus pointed out in the Hebrew Bible amount to about 1000, and are generally preferred to those found in the text. The far greater part of them have been found by Kennicott and De Rossi in the MSS. which they collated.†

76. Having thus far explained the powers of the several consonants, vowels, accents, &c., and given some rules on the subject of their combination, we now proceed to a portion or two of the Hebrew text, in exemplification of what has been said. The passage we shall first take is, Zephaniah iii. 8, in which we have all the letters of the Alphabet, with most of the vowels, and other marks. In reading this, we would advise the learner to read each syllable distinctly, with a slight pause; and to continue this practice, until he is perfectly familiar with all the consonants, vowels, &c.

8 לְעַד <i>lěhád</i>	7 קוֹמִי <i>Kū-mí</i>	6 לְיוֹם <i>lěyóm</i>	5 נְאֻם־יְהוָה <i>Yěhō-váh†-něum</i>	3 חֲבוּלִי <i>lí-khak-kū</i>	2 לְכֹן <i>Lā-kén</i>
15 לִשְׁפֹךְ <i>lish-pók</i>	14 מַמְלָכוֹת <i>mam-lā-kóth</i>	13 לְקַבְּצִי <i>lěkov-tsí</i>	12 גּוֹיִם <i>gō-ím</i>	11 לְעֶשֶׂף <i>lě-ěsóph</i>	10 מִשְׁפָּטִי <i>Mish-pā-tí</i>
					9 כִּי <i>kí</i>

\* The form of this word is most probably that of פְּקִיד or פְּקִיב, which written at length would be קְרִיָּה *read*, as a participle. But in this case, the quiescent final letter is frequently dropped. For an explanation of the Masoretic marks the Tiberias of Buxtorfius should be consulted.

† Kennicott's *Dissertatio generalis*. §. 39. De Rossi *Proleg.* §. xxxix.

‡ This word is pronounced אֲדֹנָי *Ādō-nái* by the Jews, whenever it is found as pointed above: but, when it precedes the word אֲדֹנָי in the text, it then takes the points of the word אֱלֹהִים *Ēlōhím*, thus יְהוָה, and is then pronounced *Ēlōhím*. This is a mere Jewish superstition, derived from a considerable antiquity; it having been their opinion, that this name ought to be pronounced by none except the High Priest, and by him only once in the year.

23	22	21	20	19	18	17	16
קִנְאָתִי	בְּאֶשׁ	כִּי	אֲפִי	חֲרוֹן	כֹּל	זַעֲמִי	עַל־הֶם
<i>kin-ā-thí</i>	<i>bě-ěsh</i>	<i>kí</i>	<i>ap-pí</i>	<i>khārón</i>	<i>kól</i>	<i>zah-mí</i>	<i>hălě-hém</i>
					26 כֹּל-הָאֲרָץ	25 תֹּאכַל	24 תֹּאכַל
					<i>hā-á-rets-kol</i>	<i>tě-ā-kél</i>	

The learner will recollect, that he is to read, beginning at the right, and proceeding towards the left, hand (Art. 3.); and that the consonants must precede the vowels (Art. 31.). The numbers are added to shew the order of the words. Let us now proceed to analyse the syllables, &c.

In No. 1, we have *Lámed* with *Kāmétz*, making the open syllable *Lā*. After this we have *Caph* with *Tsērē*, followed by *Nún*, making the syllable *kén*. Here, according to our system of syllabication, we should have had some imperfect vowel under the *Caph*, (Art. 34.), which would have been sufficient to make this syllable perfect; but the accent *Mahpák* being added, the anomaly is corrected (Art. 34.).

No. 2. *Khéth* with *Páthakh*, followed by *Caph* having the point *Dāgēsh* inscribed: and, as a vowel follows this letter, it must be doubled, the point is, therefore, *Dāgēsh forte* (Art. 51.). The first syllable, consequently, is *khak*; the second is *kú*, which is composed of the second *Caph*, and the vowel *Shūrék*. We then have the mark called *Makkáph*, which is used to connect numbers 2 and 3 together, like our hyphen (Art. 74.).

No. 3. *Lámed* with *Khīrík*, followed by *Yód*, making the open syllable *lí*; to this is added the tonic accent *Pashťá*, which may be represented by *lí*.

No. 4. we have *Nún* with *Shěvá*. In this case *Shěvá* is very slightly pronounced (Art. 45.); but it is not reckoned as a syllable. In the next place we have *Álef* with *Kibbúts* followed by *Mem*. This syllable, therefore, must be pronounced *úm*, in which *u* has the sound of *oo* in *good*. The whole word will then be *něúm*, in which the *ě* will be passed over as rapidly as possible. We then have the mark *Makkáph*, as before.

No. 5. is the word *Jehovah*, pronounced *Yěhō-vá*. Here *Shěvá* is passed over rapidly as before. The point over the left limb of *Hé* is the vowel *Khōlém*; and, as the *Vaw* following has a vowel of its own, it is not quiescent in the preceding vowel *Khōlém*, which it otherwise

would be (Art. 42—44.). The first syllable, therefore, including the *Shěvá*, will be *Yěhō*, the next *Váh*, in which the terminating *He* will be quiescent in the preceding *Kāmétz*. Over the *Vaw* commencing this last syllable, we have the accent *Zāképh Kātón*. In no respect, therefore, can the mark (τ) under this *Vaw* be a *Kāmétz Khātúph*. (Art. 58.).

There now occurs nothing worth remark till we come to No. 11. In the word לֶעֶשׂוֹפֹה *Lē-ěsôph*, then, the first syllable consists of *Lāméd* with *Ségól*, accompanied by an Euphonic accent (Art. 74.) called *Métheg*, making a perfect syllable (Art. 34.). This syllable, therefore, is open *Lē*. The *Álef* following, with *Khátéph Ségól*, which is a substitute of *Shěvá* (Art. 50.) does not constitute a syllable; and, therefore, it is passed over as rapidly as convenient in connection with the following syllable *Sóph*; and this has the tonic accent *Pashtá* (Art. 62.).

No. 12. The first syllable consists of *Gímél* with *Khólém*, followed by *Vaw*, quiescent, i. e. *Vaw* following an homogeneous vowel, and having no vowel of its own, and, therefore, *silent* (Art. 42—3.). The next syllable is commenced by *Yód*, with *Khírik* following; and which, by analogy, should be followed by another *Yód*, as יִם *Yím*, or *ím* (Art. 14.): but this *Yód* is frequently omitted, as it will be seen hereafter. *Khírik* thus situated is nevertheless a perfect vowel: and, as the syllable also ends with a consonant, the accent *Géresh* is added to compensate for the anomaly (Art. 34.).

No. 13. קֹפֶה. Here the first letter has an *Initial Shěvá*, which will be passed over rapidly. In the next place we have ק *Koph* followed by (τ) either *Kāmétz* or *Kāmétz Khātúph*. It cannot be *Kāmétz*, because it precedes a consonant which has no vowel of its own, and is accompanied by no accent, (Art. 58.) The first syllable, therefore, will be *Lěkov*, and the last, *tsí*, which need not be explained.

On No. 14. it will be only necessary to remark, that the point placed over the middle of the letter נ is the accent *Rěvíáh*, and not the vowel *Khólém*, which indeed follows that letter. A recurrence to the tables will always be sufficient to shew, that *Rěvíáh* is placed over the middle of a consonant, *Khólém* always on the one side.

No. 19. is one syllable only; the *Khátéph Páthakh* (⋈) found under the כ *Kheth*, being one of the substitutes of *Shěvá*, is not counted in the syllabication.

The names of the different accents will be found by turning to the table, (Art. 62,) with which the Learner

will do well in making himself familiar : otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether *Shēvā* begins, or ends a syllable, or, whether the mark ( ◌ ) be *Kāmets*, or *Kāmets Khātúph* : and for this purpose, we shall subjoin a passage, in which the greater part of them is found. We shall add the syllables in Roman letters, as in the last, in order to facilitate the reading.

## 2 KINGS I. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה לְקִרְאָתָנוּ וַיֹּאמֶר אֵלֵינוּ  
*ē-lē-nū vai-yō-mer lik-rā-thē-nū ḥā-lā īsh ē-lāv Vai-yō-mērū*  
 לָבוּ שׁוּבוּ אֶל-הַמֶּלֶךְ אֲשֶׁר-שָׁלַח אֲתָכֶם וּדְבַרְתֶּם  
*lā-vū shū-vū aḥl-ham-mé-lek—el šhā-lākh—āsher ham-mé-lek—el shū-vū lēkū*  
 אֵלָיו כֹּה אָמַר יְהוָה הַמַּבִּיל אֶת-אֱלֹהֵי בְּיִשְׂרָאֵל אֲתָה  
*at-tā bēis-rā-ēl ēlō-hēm—ēn hāmib-bēlā Yēhō-vā ā-mār kō ē-lāv*  
 שָׁלַח לְדָוִשׁ בֶּבְעֵל זָבוּב אֱלֹהֵי עַקְרוֹן לָבוּ  
*lā-shā lā-dāvsh bēvā-ḥal zāvūv bēvā-ḥal lā-dāvsh shō-lāakh*  
 הַמֶּטָּה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרַד מִמֶּנָּה בִּי-מָוֶת  
*mōth—kī mim-mén-nā thē-réd—lō shām ḥā-lā-thā—āsher ham-mit-tā*  
 תָּמוּת :  
*tā-múth*

It will not be necessary to point out the names of the different vowels and accents found in this extract, as the Learner will easily find them by recurring to the tables. It may be necessary, however, to remark, that the accent found between the third and fourth words is termed *Lēgarmé*, not *Pēsík*. The distinction consists in this : that when the accent *Mūnákḥ* precedes the mark ( ◌ ) it is then termed *Lēgarmé*. When it is termed *Pēsík*, some other accent always precedes.

The Learner cannot now do better than take a Hebrew Bible and transcribe a chapter or more at a time, in

Roman letters, divided into syllables as given above ; and, this he should continue until he is familiar with the syllabication. After this he may read, which he had better do, aloud, until he finds no difficulty in enouncing every word fully and correctly. A little perseverance will accomplish this : and when he has succeeded, he will find his progress both easy, and delightful.

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## LECTURE III.

ON THE GENERAL PRINCIPLES WHICH PREVAIL IN REGULATING  
THE ETYMOLOGY OF THE HEBREW LANGUAGE.

77. It is well known that changes take place in the consonants and vowels of all languages, which can be accounted for on no other principle than that of euphony. Certain vowels and consonants would, in some situations, introduce sounds so difficult of utterance and so grating to the ear, that conversation would become painful both to the speaker and hearer. In order to avoid this, changes are found to take place in the constitution of words, which, at first sight, appear to be anomalous, and give great trouble to the learner until the laws by which they are regulated are understood. In no language is this more apparent than in the Hebrew and some of its dialects, particularly the Arabic. In the Sanscrit it prevails, perhaps, to a still greater degree; and is found in its descendant the Greek to give more trouble to the learner than any thing else brought under his observation. It is our intention to commence our investigation of the principles of the Hebrew language by detailing the rules by which these apparent anomalies are regulated, for the purpose of enabling the learner to account for the different forms of words as they occur. Because, until he has some knowledge of this subject, he will meet with scarcely any thing but difficulty; and may, indeed, after a study of some years, be induced to confess that he is still a beginner.

78. It has been remarked, (Art. 42, &c.) that the letters contained in the technical word קִטְלָה, will occasionally lose their consonantal power, or, become quiescent in the sound of the preceding vowel, so that the pronunciation of the word will continue the same whether

these letters be written or not : and the consequence is, they are often omitted ; as, פִּקֹּד for פִּקְדוֹן, דְּבָרִים for דְּבָרִים, אֲהַת for אֲהַת, שְׁאֵת for שְׁאֵת, תִּנְשָׁנָה for תִּנְשָׁנָה *they (fem.) approach*, מִלֵּכָם for מִלֵּכָם *what (is it) to you?* יָדַעְתִּי for יָדַעְתִּי *I have known*, &c. And, *vice versa*, these letters will occasionally be inserted when the analogy does not require them : as פִּקֹּד for פִּקְדוֹן, קָאָם for קָאָם,\* &c.

79. Hence, when *Shěvâ* (:), or one of its Substitutes, happens to be initial, and to precede one of the letters אֶהוּ, a contraction generally takes place, by which both (:) and the אֶהוּ letter is rejected, and the following vowel drawn back to the place of the rejected *Shěvâ*; e. g. שֶׁת for שְׁאֵת, אָמַר for אֲמַר, בְּבִית for בְּהִית, יִפְקֹד for יִפְקֹד, יִפְקֹד for יִפְקֹד, חָן for חֲנָן, פִּי for פִּי, רִי for רִי, גָּלִי for גָּלִי, יָמִים for יָמִים, (pl. of יוֹם *day*), עָרִים for עָרִים, (pl. of עִיר *city*), רָאשִׁים for רָאשִׁים (pl. of ראש *head*, where, however, the א is retained.)

80. When any of the letters אֶהוּ terminate a word, and have no vowel either preceding or following them, they are often rejected : as, שָׂבִי for שְׁבִיָּה *a captive*, גִּי for גִּיָּה *a valley*, חוֹ for חוֹה *a line*, צוֹ for צוֹה *a precept*, עַד for עַדִּי or עַדִּי (passing) *yet, ever, eternal*.

When these letters remain, they are said to be *otiose* (Art. 43.), which may happen either in the middle, or at the end of a word : as תָּבִיאָה *thou broughtest*, גִּיָּה *a valley*.

Hence it is, that ה standing as the third letter of a root, and losing its vowel, is rejected : as, יִגְלֶה for יִגְלֶה, originally יִגְלֶה *he reveals*, יִשְׁלֶה for יִשְׁלֶה, &c. This case is termed *Apocope*. The reason of it, as will be seen hereafter, is the removal of the accent.

81. Any one of the letters ה, ו, or י, when preceded and followed by a vowel, will occasionally be dropped : as, פָּקַדְתִּיהֶם for פָּקַדְתִּיהֶם *I visited them*; פָּקַדְתִּיהֶם for פָּקַדְתִּיהֶם *they visited them*; קָם for קָם *he stood*; פִּן for פִּן *he understood*; שָׁה for שָׁה *a lamb*, &c.

82. Either of the letters ' or נ when *initial*,† and נ generally when

\* Hence it is that the letters א ו י, for ה rarely occurs in such situation, have been termed “*Matres lectionis*,” and supposed to have been used as vowels at some former period.

† Mr. Stewart, after Gesenius, has given יָד for יָד Jud. xix. 11; תָּבִיאָה for תָּבִיאָה 2 Sam. xxii. 41, &c.; יָשׁוּב for יָשׁוּב Jer. xlii. 10, as instances that ' or נ having a vowel, is dropt by the aphæresis. For my part, I doubt whether these are not rather infinitives than preterites : and if they are so, the elision comes under the above rule.

terminating a syllable, and having a *Shěvá* ( : ), will be dropt: as, לָדַת for יָלַדַת bearing a child; יָדַעַת for יָדַעַת knowledge; גָּשׁ for גָּבַשׁ approach; יָבֵשׁ for יָבֵשׁ he draws near; יִבְקֹד for יִבְקֹד, for יִחְבְּקֹד; אָף for אָנַף anger; אָמַת for אָמַתָּה truth. In the last case, as the נ is withdrawn, the following letter will, when possible, be doubled by *Dāgēsh*, which may therefore be considered as being compensative. ל likewise in the verb לָקַח, when it ought to take ( : ) *Shěvá* by analogy, is dropt: as, לָקַח for לָקַח take.

The reason of these elisions seems to be, that as the א would be enounced with some difficulty with an initial *Shěvá*, and the נ in either case, on account of its being a nasal, both have been neglected in writing.

83. When the last two letters of any root, and occasionally in derivatives, happen to be the same, one of them is usually dropt: as, סָבַח for סָבַח he surrounded; סָבַח for סָבַח surrounding; עָמַם for עָמַם a people; אָמָא for אָמָא a mother; which, however, will return (by *Dāgēsh*) when any assyllabic augment is made: as, סָבִיחַ they have surrounded; עַמִּי my people, &c. In this case, the rejection has probably taken place, in order to avoid an ambiguity which might arise from the operation of a rule hereafter to be considered, by which the Learner or Reader may possibly misunderstand this for a reduplication, introduced for the purpose of emphasis, or the like.

84. Letters of the same organ are, on account of a similarity of sound prevailing among them, sometimes changed for one another: *e. g.*

1. Labials: בָּן, בָּב, or בָּח the back; מָרִיא or מָרִיא fat; מָלַט or מָלַט he escaped.

2. Palatals: סָגַר or סָגַר he shut up; רָגַל or רָגַל he travelled; כֹּבֵד or כֹּבֵד a handle.

3. Linguals: חָטַף or חָטַף he robbed.

4. Sibilants: עָלַז or עָלַז or עָלַז he exulted; זָעַק or זָעַק he cried out; שָׁחַק or שָׁחַק he laughed.

5. Gutturals: כָּחַל or כָּחַל he was weak; אָגַם or אָגַם he was mournful.

85. In a few instances, letters of different organs are changed one for another: as,

1. Sibilants for Linguals: זָעַף or זָעַף he quenched; נָצַר or נָצַר he watched; כָּרוֹשׁ or כָּרוֹת a fir tree; חָקַשׁ or חָקַת he engraved.

2. Liquids for one another: לָחַץ or לָחַץ he oppressed; הִזְהִיר or הִזְהִיר he caused to shine; שָׁמוֹ or שָׁמוֹ he opposed; מוֹט or מוֹט tot-

tering; עָכָר or עָכָר *a proper name*. So נְבוּכַדְנֶצַּר *Nēvūkadnētsár*, or נְבוּכַדְרֶצַּר *Nēvūkadrētsár*.

86. The אֵהֵי letters, considered either as consonants or quiescents, will occasionally be changed for one another: particularly, when the pronunciation of the word is not materially affected by the change: e. g. בְּלוּאִים or בְּלוּיִים *rags*; דֹּאָג or דֹּוּג *Dōég*, a proper name; הָלַךְ or גָּלַךְ *he went*; קָרְחָא or קָרְחָה *baldness*; מְנוּחָא or מְנוּחָה *a collection*; רֹאשׁ or ראשׁ *the head*; הָאם or הִים *an animal so called*; ראשׁוֹן or רִישׁוֹן *the first*; גָּלָה *he revealed*, for גָּלִי, &c.

87. In like manner נ is occasionally found in the place of one or other of the אֵהֵי letters: as, נָצַב for נָצַב *he set up*; נָאָה for נָאָה *he was beautiful*. So in the Syriac, נִהָטוּל for נִהָטוּל *he kills*.

88. The letters of a syllable are sometimes transposed; as, קָסַל for קָסַל *he was foolish*; קָשָׁב for קָשָׁב *a lamb*; נָשָׁף for נָשָׁף *he breathed*; פָּצַר for פָּצַר *he broke out*; אָנָה for אָנָה *he sighed*; גָּאִיּוֹת for גָּאִיּוֹת *vallies*: and, in some cases, a letter is transposed to another syllable: as, עָלָה for עָלָה *wickedness*; שְׂמָלָה for שְׂמָלָה *a garment*.

These changes and transpositions (i. e. from Art. 84. to this place) do not affect the grammar of the language. Their principal use is, to enable the student to ascertain what roots, &c. are said to be cognate; that is, are related to one another in their radical letters; and, having the same, or very nearly the same signification, are often used one for another. The preceding, as well as the following, affect the grammatical forms of words.

89. When the ה of the *Hithpāhél* species of conjugation would, by analogy, precede any of the Sibilant letters (Art. 22.), a transposition, and occasionally a change, of that letter will take place: e. g. In the first case: הִתְסַבֵּל for הִתְסַבֵּל *he loaded himself*; הִשְׁתַּמֵּךְ for הִשְׁתַּמֵּךְ *he caused to keep*. In the second: הִצְמִיחַ for הִצְמִיחַ *he justified*. In this case only, is the ה changed to ט.

2. But, when a letter of the same organ with ה (see Art. 22.) follows, both will coalesce by *Dāgēsh* being placed in the radical letter: e. g. הִדְבֵּר for הִדְבֵּר, root דָּבַר *he spoke*; הִטְהַר for הִטְהַר, root טָהַר *he was clean*; הִתְמַלֵּם for הִתְמַלֵּם, root תָּמַם *he was complete*.

This coalescence, which has been termed *Assimilation*, is found very generally to prevail: but not without some exceptions, which will be noticed hereafter.

3. In a few instances this principle of assimilation is also found to extend itself to other letters: e. g. הִתְנַקֵּי for הִתְנַקֵּי, root נָקָה *he was pure*; הִתְנַפֵּה for הִתְנַפֵּה, root נָפָה *he covered*; הִתְנַבֵּא for הִתְנַבֵּא,

root נָבֵא *he declared*; אָרָם for אֶתְרָם, root רוֹם *exalting*; תְּשׁוּמָם for תִּתְשׁוּמָם, root שָׁמַם *he desolated*, &c.

90. Letters are sometimes added, either for the purpose of facilitating the pronunciation, or, for modifying the signification of words: e. g. in the first case: אֶתְמוּל for תְּמוּל *yesterday*; אֶזְרֹעַ for זְרֹעַ *the arm*.\* In the second: אֶכְזֹר *most cruel*, from כְּזֹר *cruel*, &c. Of this kind, are the paragogic letters, as well as those used in forming the different species of nouns, conjugations, &c., of which an account will be given hereafter. The first of these cases is termed *Prosthesis*; the second *Epenthesis*, *Paragoge*, *Hēēmanthi*, &c. according to their different offices and uses.

91. Letters are occasionally dropped (Art. 79. 82.), so also ם, (and ך in the Syriac, Chaldaic, and Arabic,) terminating words in the plural number, when those words happen to be in the state of *definite construction*, of which more hereafter. ך likewise, in a very few instances at the end of proper names: as, מְגִדּוֹן for מְגִדּוֹן ך, for the reason given in Art. 82.

### *On the Contractions which take place in the Vowels.*

92. As it may occasionally happen in combining the vowels with the consonants, that certain sounds may be produced either disagreeable to the ear, difficult of utterance, or, from some reason or other, generally unknown to the people speaking a given language; it is of importance to know in what cases these difficulties are found to take place in the language before us, and by what means their occurrence is obviated.

93. Whenever any vowel not homogeneous with one of the letters ך or ך (Art. 43.) happens to precede such letter, a vowel will arise, from the combination, partaking of the sound of both.

1. (-) *Páthakh* preceding ך will become ך *Khōlēm*: e. g. מוֹת for מוֹת death; יוֹלֵד for יוֹלֵד (for יוֹלֵד, Art. 79.) *he begets*; יוֹשֵׁב for יוֹשֵׁב (for יוֹשֵׁב *ib.*) *he causes to reside*.†

\* Of this sort are the words *stablish* and *establish*, *special*, and *especial*, in English.

† So in the Sanscrit regularly, *a* and *u* become *o*; *a* and *i*, *e*. See the Grammars. From this, and similar cases which will occur, it appears extremely probable, that ך, when a consonant, was originally pronounced like our *w*, as מַלְכוּת *Malkeuth*, which is regularly written מַלְכוּת *Malkúth*: and so of others.

2. *Vav* ו preceded by (τ) *Khātúph*, (◌◌) *Kibbúts*, (◌◌◌) *Sēgól*, or (◌◌◌◌) *Tséré*, will become וי: e. g. וילד for יולד, or יולד (from יהולד; or יהולד; Art. 79.) *he is begotten*; קום for קום standing; מלכות for מלכות (probably for מלכות, Art. 79. of מלך king, and הות or הות being, root הנה was,) *reigning, kingdom*. So ישתחו for ישתחו, root שחח for שחח *he was low*; תהו for תהו *emptiness*; ביהו for ביהו *inanity*, &c.

3. In like manner, י preceded by (-) *Páthakh*, will become quiescent in (◌◌), the (-) disappearing: as, בית for בית a house; עין for עין an eye; גיא, or by Art. 80, גי for גיא a valley; תיטב for תיטב (for תיטב or תיטב, Art. 79,) *it does well*.

4. When the vowels (◌◌) or (◌◌◌) precede י, the contraction will take place in י. *perfect*: e. g. ברית for ברית (formed perhaps from ברה cutting, and הית or הית from the root הנה he was) a covenant; ראשית for ראשית beginning; איש for איש a man. So מרי for מרי rebellion; שבי for שבי captivity; חצי for חצי half.

5. In like manner, when *Shěvá* precedes any perfect or imperfect vowel, or, a substitute of *Shěvá* follows an imperfect one, a contraction may take place, in which the *Shěvá* or its substitute will disappear: as, 1st. שאת for שאת elevation; לקראת for לקראת meeting; יאמר for יאמר he says, &c. 2. לאמר for לאמר saying; יאצל for יאצל he separates; and, by Art. 78, יטב for יטב he prospers.

6. The vowel (-) or (τ) preceding a guttural letter with (τ) *Kāmets*, is frequently changed into (◌◌) for the sake of euphony: as, אחד masc. אחת fem. one; ההרים for ההרים the mountains.

### *On the Changes of the Vowels.*

93. Could we suppose Hebrew words to remain unaltered as to their original forms, or unvaried in pronunciation with reference to the syllable on which the accent is to be placed, we could also suppose that no variation would ever take place in the vowels. But the fact is, the forms of words vary in order to express the different shades of meaning of which the root is capable: and, from this as well as other causes, the accented syllable will not always remain the same: and, consequently, as the pronunciation of the word thus varied must alter, the vowels accompanying it must vary likewise.

95. Hence it will appear, that two circumstances are to be regarded with reference to the change of the Hebrew vowels. One is,

the etymology or form of the word; the other, the situation of the accent.

96. With respect to the form of the word, this can only be known from rules hereafter to be detailed. The principles, however, upon which words are augmented, may here be considered; and that will be sufficient at the present.

97. Any augment whatever prefixed to a word will not influence our present considerations, as the changes of the vowels do not depend upon that. We now have to do only with augments postfixed to words; because it is upon these alone that such changes depend.

98. These augments, then, may be considered as being of two sorts: one commencing with a vowel, and which may be termed *Asyllabic*; the other with a consonant, which may be termed *Syllabic*.\*

99. We can readily perceive, that, upon any *Asyllabic* augment being attached to a word, the terminating consonant of such word must be taken in order to enounce it, otherwise it must remain silent, it being contrary to the laws of syllabication for any vowel to begin a syllable (Art. 31.). If then we attach the asyllabic augment י, which is the mark of the plural number masculine, to any word, such as עַם *a people*, or פַּר *pure*, we must necessarily take the last letter of either of these words in order to enounce it: and, if by analogy the word have but one terminating letter, then must the preceding syllable necessarily be *perfect*; but, if not, *imperfect*; e. g. פַּר *pure*, (root פָּרַח, the ח being rejected by Art. 78.), adding י, we have פָּרַיִם *Bā-rím, pure ones*, &c. But, taking עַם *a people*, which is derived from the root עָמַץ, (one of the radicals being rejected by Art. 83, we have עַם,) and adding י, we shall have עָמַיִם *Ham-mim, peoples*. It will entirely depend, therefore, upon the analogy of the word whether the preceding vowel is to be perfect or not, due regard being had to the laws of syllabication.

100. In the next place, if our augment is *Syllabic*, as כִּי, (which is one of the pronominal affixes signifying *your*, and carries the accent with it), and, as Hebrew words generally end in a consonant, the preceding vowel, in such case, must necessarily be *imperfect*; because, both the vowel will be without an accent, and it will be followed by a

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\* The reason of these terms is obvious: a vowel cannot commence a syllable in Hebrew; hence augments thus commencing are termed *Asyllabic*: those commencing with a consonant, are for a similar reason termed *Syllabic*.

consonant: e. g. בָּרְכֶם *Bar-kém*, your pure one; or, עַמְכֶם *Ĥam-kém*, your people.

101. Hence, it will be seen, that a *perfect* vowel may occasionally become *imperfect*; and, *vice versá*, an *imperfect* one, *perfect*: i. e. in other words, vowels will be changed for their homogeneous *perfect* or *imperfect* ones, as the rules of syllabication shall require.

102. This correspondence in the vowels, which is termed *homogeneous*, is of two sorts, *Direct*, and *Oblique*.

1. The *direct* correspondence is that of the perfect with the imperfect vowels, respectively, as (ָ) with (ַ), (ִ) with (ֵ), &c. as given in the Table (Art. 29.).

2. The *oblique* correspondence is that of vowels in some respects dissimilar; as (ָ) or (ַ) with (ִ) or (ֵ); (ִ) or (ֵ) with (ֶ) or (ַ); and (ֶ) with (ַ).

103. Generally, therefore, when any change of the vowels must take place, in order to comply with the laws of syllabication, those vowels, which are either *directly* or *obliquely* homogeneous with their primitives, will be taken: the *directly* homogeneous ones for the most part: the other cases may be considered as exceptions to be learned from usage.

104. This change of vowels, moreover, will occasionally affect the penultimate syllable of a word, as well as the ultimate. Let us now see, by what laws the change will be regulated in this case.

105. Generally, when the penultimate syllable ends in a *perfect* mutable vowel, that vowel will be rejected, and its place supplied either by *Shěvâ*, or one of its substitutes, according to rules hereafter to be given; but, if that vowel be *immutable*, it will remain unaltered, e. g. affixing ים to דְּבָרָא a word, we shall have דְּבָרַיִם *Děvā-rím*, words: but, attaching it to פִּנְקָדָא visiting, where the penultimate vowel is immutable by analogy, we have פִּנְקָדַיִם persons visiting.

106. In like manner, if the penultimate syllable end in a consonant, and have no accent, it will remain immutable, whatever be the affix: as, מְקַדִּישׁ a sanctifier, מְקַדִּישִׁים or מְקַדִּישָׁם.

107. In all cases, in which the penultimate is *immutable* either by analogy or position, the ultimate vowel, if not immutable by analogy, will be rejected: but, when both are immutable, no change will take place in the vowels, whatever be the affix. Examples of the first case, פְּקוּדָא a person visited, פְּקוּדַיִם, פְּקוּדָם; of the second, מְבַרְכִים, מְבַרְכָם.

108. The changes to which the vowels are liable from the accident

of the Grammar, can affect no vowel beyond the penultimate : because, first, the prefixing of any augment whatever to a word does not affect its vowels (Art. 97.); and, secondly, as all syllables beyond the penultimate cannot be affected by the tone-accent, nor consequently, by any augment affixed to such word, the syllables thus situated will remain undisturbed by grammatical accident.

109. The reason for abridging words, either in the ultimate, or penultimate syllable (for both seldom occur together) when any augment is affixed, seems to be this : Were words thus to be augmented in addition to their own vowels, their length would be inconvenient for the purposes of conversation, which, in every language, is shortened as much as perspicuity will allow. And, on the other hand, as those vowels which have been termed *immutable* constitute the distinctive character of the words in which they are found, perspicuity forbids that any change should take place in them. But, as it is impossible for the learner to know, till he comes to consider the etymology of words, which vowels are to be considered *immutable*, it will be unnecessary to add any thing further on this subject now, especially as it is our intention to point out these vowels as we proceed.

### *On the Use of Shěvá and its Substitutes.*

110. Having laid down the general laws relating to the changes of the vowels, we now proceed to notice a few affecting the use of *Shěvá* and its Substitutes. To enter into all the minutiae about these points, would, we believe, be neither necessary nor agreeable to the student : because, the length and subtilty of the enquiry would not only be embarrassing, but, when brought to a close, would probably leave him in possession of less practical knowledge on the subject, than the use of tables and his lexicon would supply. We shall therefore be brief, contenting ourselves with generals, and noticing a few anomalies as we proceed.

111. *Shěvá*, with its Substitutes, may be either *initial* or *final* (Artt. 45, 50.). They may be *initial* at the commencement of any syllable, whether that be at the beginning or in the middle of a word. They must be at the end of a syllable when *final*.

112. By grammatical accident, however, two of these may concur as *initials* : but, as no one of them stands for a vowel, and cannot, therefore, constitute a syllable when in conjunction with any consonant, some change must necessarily take place. And in this case, the first

*Shěvá*, or Substitute for *Shěvá*, will be changed into some imperfect vowel.

*Shěvá* so situated, which always happens at the beginning of a word, mostly takes *Khīrīk* (·), sometimes *Páthakh* (-) or *Sēgól* (:): as, 1, יָקֵד for יִקְדֵּךְ *he visits*, בִּקְדֵּךְ for בִּקְדֵּךְ *in visiting*: 2, פִּנְכֵּי for פִּנְכֵּי *wings*, and אִפְקֵד for אִפְקֵד *I visit*. The use of *Páthakh* (-), however, is rare, and can be known only from usage: *Sēgól* can occur only with א\* or ה.

2. One or other of the Substitutes of *Shěvá* may concur with *Shěvá* or with one another, either in the beginning, or in the middle of a word; the change will then be into the imperfect vowel homogeneous with the substitute; e. g. אֲנָשִׁי for אֲנָשִׁי *men*, נָהַפֵּךְ for נָהַפֵּךְ *he is turned*. So, in the middle, תַּעֲמָלֵךְ for תַּעֲמָלֵךְ *thy work*, יַעֲמָדוּ for יַעֲמָדוּ *they stand*. There are, however, many exceptions: as נַעֲשֶׂה *it is made, or done, masc., but fem. נַעֲשֶׂה*, which can be known by consulting the Concordance or from constant reading only.

3. But, as the substitutes of *Shěvá* are various, it may be necessary here to state in what cases either of them is preferred; because, upon this will depend the operation of the foregoing rule.

4. Generally, when either of the guttural letters commences a syllable, whether in the beginning or in the middle of a word; and by analogy should take (:) *Shěvá*, *Khātēph Páthakh* (·) is mostly taken in its place: e. g. 1. At the beginning of words: אֲבִיהֶם *their father*; אֲחִיכֶם *your brother*; אֲשֶׁר *who, which*; עֲשֵׂה *make thou*. 2. In the middle: גִּאֲלוֹ *his redeemer*; תִּפְחָדוּ *fear ye*; נָעֲדָה *she proceeded*.

5. There is, however, a considerable number of exceptions to this rule:† and, 1st, Several monosyllables with their compounds commencing with א will take (·) *Khātēph Sēgól* in the place of *Shěvá*; as, אֱלִימֶלֶךְ *Ēlímélek*, a proper name. 2dly, Infinitives and Imperatives of the conjugation *Kal* when commencing with א: as, אֲכֹל *eating, or eat thou*; אֲמֹר *saying, or say thou*. Also, 3dly, The characteristic ה of the *Hiphhīl* species, in verbs having the middle radical letter quiescent and receiving some augment: as, הִשְׁבֹּה *he restored him or it*; הִמִּיתָם *he put them to death*. The first person singular mostly follows the general rule, and takes (:). 4thly, In a few words (·) is found with ע at the beginning of a word: as, עֲזָזוֹ *strength*;

\* This is regularly the case in the first person singular of the species *Kal*, *Niphál*, and *Pihél*, when no guttural letter follows.

† See also Art. 50.

עָלִי *a pestil*; עֲנוּת *affliction*; עָרַדָּה *arrayed*; עָנִי *respond ye*. 6thly, *Khâtéph Ségól* (ֿ) is also found in the middle of a word: as, תָּאֲהֵלָה *towards the tent*; יֹאחֲזִיק *they take hold of thee*; וַיִּחַמּוּ *and they become inflamed*; יִחְמֶנִי *she conceived me*. 7thly. In the following we have (ֿ) similarly situated: אֲשַׁקֵּם *I rest*; תִּשְׁחָדִי *thou (fem.) didst bribe*. And, 8thly, Generally, whenever a mutable ו is rejected, its place may be supplied by (ֿ) when commencing a word, and frequently when in the middle, whatever be the accompanying consonant: as, חֳדָשִׁים *months*, from חֹדֶשׁ *a month*; אֶחָלִים from אֶהָל *tent*; חֲדָשִׁים plural of חֹדֶשׁ *holiness*, &c. And, 9thly, Some cases occur in which one or other of these Substitutes is found with a non-guttural letter, and when analogy does not seem to require it: e. g. זָהָב *gold*, Gen. ii. 12; לָקַחָהּ *she was taken*, ib. ver. 23; and a few others, which may perhaps be attributed to the mistakes of the copyists.

113. When *Shěvá* ought, by analogy, to *terminate* a syllable, and one or other of the gutturals happens to occupy the place of the terminating consonant, either *Shěvá* will be used, or one of its substitutes.

1st. *Shěvá* will be used, 1st, in the second and first persons singular and plural of the preterite, in verbs whose third radical letter is a guttural: as, שָׁמַעְתָּ *thou hast heard*, masc.; שָׁמַעְתְּ *id. fem.*, where (ֿ) is furtive, and stands for *Shěvá* (Art. 49.); שָׁמַעְתִּי *I have heard*; שָׁמַעְנוּ *we have heard*; שָׁמַעְתֶּם *ye have heard*, masc.; שָׁמַעְתֶּן *id. fem.* 2dly, After a tonic accent: as, תִּשְׁמַעְנָה *they (fem.) will hear*. 3dly, Occasionally after the vowels (ֿ) (ֿ) and (ֿ) with a servile letter: as, יִהְיֶה *he is, or will be*; אֲחַזְקֶה *I will strengthen*; אֲהִיָּה *I am, or will be*. And, 4thly, in some cases which seem to be regulated by usage only: as, זַעַמִּי, not זַעֲמִי *my anger*.

2d. In every other case, any guttural letter terminating a syllable, will take that substitute of *Shěvá* which is homogeneous with the preceding vowel: as, תִּפְעֹכֶךָ *thou art caused to worship*.

And, 3dly, *vice versá*, any guttural letter, originally commencing a word, and having a substitute of *Shěvá* in its own right, by Art. 112. 4. upon being preceded by some particle having *Shevá*, but which by Art. 112, must become an imperfect vowel, will require that such imperfect vowel be homogeneous with that in its own Substitute: e. g. עֲשֵׂה *making*, &c. prefixing יְ, הִ, בְּ, &c. which are the personal praeformatives of the present tense, we shall have יַעֲשֵׂה *he makes*; הַעֲשֵׂה

*she makes*; נַעֲשֶׂה *we make*, &c. So with other particles: as, כִּי, כִּי, לִי, מִי, וְ; as, פָּעַלְךָ of פָּעַלְךָ *in making*; לַעֲבֹד, פָּעַלְךָ, &c.

There are, however, certain exceptions, as in the first persons singular of some of the species of conjugation, &c.; as, אֶעֱשֶׂה *I make*, &c. which seems to be derived from עָשָׂה as before; all of which will be found in the dictionaries.

114. There are a few other substitutions made for the mark *Shěvâ*, which may be termed *Euphonic*. These take place, for the most part, at the end of words where two *Shěvâs* concurring, by analogy, would introduce some difficulty into the pronunciation.

The vowels introduced in these cases are (◌◌), (◌-), or (◌◌). *Sēgól* is generally used when neither of the consonants concerned is guttural; (◌-) when one of them is so; and (◌◌) when the first of them is י *Yód*: e.g. מֶלֶךְ for מֶלֶךְ *a king*; in which case, the primitive vowel, be that what it may, is generally made to correspond, in sound at least, with the substituted one, for the mere sake of euphony; סֵפֶר for סֵפֶר *a book*; נַעַר for נַעַר *a boy*; בֵּית for בֵּית *a house*; גְּבֵרָה for גְּבֵרָה *a lady*; לִוְמָדָה for לִוְמָדָה (fem.) *learning*. So in verbs: יָגַל for יָגַל (for יָגַל, Art. 80.) *he reveals*; יָגַל for יָגַל (for יָגַל, ib.) *he causes to reveal*; יָחַר for יָחַר (for יָחַר, ib.), *he becomes hot*; הָעַל for הָעַל (for הָעַל) *he raised*, &c. Segolate nouns, having ו for their middle radical letter, will take (◌◌) *Kāméts* for their first vowel: as, מוֹת *death*; מִתְּנָה *middle*, &c.

### *Rules for the insertion of DAGESH.*

115. The guttural letters, viz. א, ה, ח, and ע, to which ר may be added, are, on account of the difficulty with which they are enounced, incapable of being doubled; the consequence is, they cannot receive *Dāgēsh forte*: and, as they do not come under the rule relating to the letters בּגְד־כּפֿת, they are also impervious to the operation of *Dāgēsh* when termed *lene*. *Dāgēsh*, therefore, cannot be regularly inscribed in any one of them.\* But, when analogy requires its insertion, either the preceding vowel is made *perfect*, by way of compensation, as, בָּרֶךְ *Bā-rék*, instead of בִּרְךְ *Bar-rék*, in which case it is said to be

\* In a few instances, however, it is found in ר and א; as, הִרְאִיתָם, 1 Sam. x. 24; xvii. 25; Gen. xliii. 26; Ezek. xvi. 4; Job xxxiii. 21, &c.

expressed; or, it is reckoned as being so, as, מְרֵא־כֶּה־פֶּת, *měrá-khé-pheth*, instead of מְרֵא־כֶּת for מְרֵא־כֶּת; here *Dāgēsh* is said to be *implied*.

116. Generally, *Dāgēsh* is to be inscribed in any one of the letters בְּגִדְּכֶת, whenever such letter begins a syllable, provided the preceding syllable do not end in a perfect vowel, or in one of the letters אֶהְיֶה in a quiescent state, or in one of the Substitutes of *Shēvā*; for then it will not be inscribed in any of these letters. The exceptions are as follows:—

1st. Should the preceding vowel be *perfect*, or the syllable end in one of the quiescent letters אֶהְיֶה, still, if two of the בְּגִדְּכֶת letters concur in the commencement of the following word, the first will receive *Dāgēsh*; e. g. אֶמֹּנֶה־נָא־תְּכֶה \*בְּפִי *Ēmū-nā-thēkā bēphī*, Psalm lxxxix. 2. See also Isa. x. 9, Gen. xxxix. 12, &c. *Dāgēsh* will also be inscribed, should such perfect vowel or quiescent letter preceding have a *distinctive accent*; or, should the preceding word have any accent on the penultimate. A few exceptions are found when the preceding accent is *conjunctive*.†

2d. When the preceding word ends in מֵ with *Mappik* (Art. 53.), or one of the letters וּ or י, used as a diphthong, *Dāgēsh* will be regularly inscribed in any בְּגִדְּכֶת letter: because, in this case, such letter is considered as being a consonant terminating the preceding syllable, as above: e. g. בְּעִסְדָּה־דָּה תְּשִׁים *Bētsid-dáh tā-sím*, not *thā-sím*. Gen. vi. 16. See also Gen. xvii. 20, xxvii. 41; Ps. li. 17. Hence it is, that after יְהוֹה or יְהוָה *Dāgēsh* may be used, because the former of these is read by the Jews אֲדֹנָי *Ādōnái*, the latter אֱלֹהִים *Ēlō-hím*, the vowels of which have been applied to the word יְהוָה. There are, however, a few exceptions to this rule. See Isa. xxxiv. 11; Ezek. xxiii. 42; Ps. lxviii. 18.

117. In the next place, when any one of the בְּגִדְּכֶת letters occurs, not being at the beginning of a word, but following a *final Shēvā* (:), it will regularly receive the point *Dāgēsh*; as, פְּקָדָה *Pa-kád-tā*, פְּקָדָה *Pa-kádt*, excepting in the following cases.

1st. When this (:) stands in the place originally occupied by either (τ) or ("), in such word, *Dāgēsh* will not be inscribed in the בְּגִדְּכֶת

\* Some, however, read this passage without *Dāgēsh*.

† Exod. xv. 11, 16, Isa. liv. 12. Jer. xx. 9. Dan. iii. 3; v. 11. Ps. xxxv. 10. Buxtorf.

letter following : e. g. **כִּדְרֵכָּה** *kid-vā-ré-kā*, not **כִּדְרֵכָה** *kid-bā-ré-kā* : the primitive form of which is **דָּרַר** *dā-vár*. So **מִלְכִּי**, not **מִלְכִי**, from **מָלַךְ** or **מִלֵּךְ**. So also **בִּלְוָב** *Bil-váv*, from **לָבַב** *Lē-váv*.

2dly, After an initial *Shěvá* (:) which must be pronounced, but which will become quiescent, upon some particle being prefixed, (Art. 46.) *Dāgēsh* will not be inscribed : as, **גְּבוּל** *Gěvúl* : and, prefixing **לְ**, **לְגְבוּל** *Lig-vúl*, not *Lig-búl*. So **לְבוּשׁ** *a vesture*, **בְּכִי** *weeping*, **זֵבִי** *a he-goat*, &c. as singulars, and **דְּבָרִים** *words*, **זְכָרִים** *males*, **הַקְּדוֹת**, &c. as plurals. Hence also, Infinitives and Imperatives of the form **פָּקֹד**, with a suffix or any asyllabic augment, will be excepted : as, **רָדְפוֹ** *Rod-phó, his persecuting*, **שִׁכְבָּה** *Shik-vá, lie thou down*, &c. in verbs, the last radical letter of which is one of the **בְּגִדְכֶפֶת** letters.

3dly, After *Shěvá* (:) quiescent, following an imperfect vowel which has arisen out of some one of the substitutes of *Shěvá* (Art. 112. 2. &c.) ; e. g. **נָעַמְדָה** *Nā-ḥam-dá*, not **נַעַמְדָה**, Isa. l. 8.

But if such *Shěvá* itself has arisen out of one of these substitutes, *Dāgēsh* will be inscribed ; as, **יַחַץ** *Yakh-póts*, Deut. xxv. 7.

4thly, The affixed pronouns **הִי**, **כֶּם**, **כֹּן**, never receive *Dāgēsh lene*. The letters **בְּגִדְכֶפֶת** preceding **וְת** ; as, **מַלְכוּת** *Mal-kúth*, **עֲבָדוֹת** *Hav-dúth*, **יִלְדוֹת** *Yal-dúth*. So also **בְּגִד**, and **נִגִּד**, when receiving any asyllabic augment, the latter in **נִגְדָה** *Neg-dá* only, Ps. cxvi. 14 ;\* **בִּגְדוֹ** *Big-dó*, 2 Kings ix. 13, &c., to which a few others might be added.

118. *Dāgēsh*, in its capacity of reduplicating certain letters, is sometimes found at the beginning of words ; as, **מַחֲזִיקָה** pronounced *Maz-zé*, **מֹשֶׁה לְאֹמֵר** *Mō-shel Lē-mór*, &c., in which case it is purely euphonic. So also in **מִקְדָּשׁ** *Mik-kédášh* for **מִקְדָשׁ** *Mik-dášh*, Exod. xv. 17 ; **וְאֶכְרֶהָ** *Vá-ek-kěré-hā* for **וְאֶכְרָהָ**, &c.

119. And, on the contrary, there are a few instances, particularly in verbs having one of the liquids either for the second, or the two last radicals, in which every letter is written at length ; as, **צִלְלוֹ** *Tsil-ló*, Job xl. 17 ; **חֲנָנִי** *Khon-né-nī*, Ps. ix. 14 ; not **צִלּוֹ** or **חֲנָנִי** : and others wherein it is omitted, contrary to analogy ; as, **שִׁלְחָה** for **שִׁלְחָה** *she sent* ; **חִלְלוּ** for **חִלְלוּ** *praise ye* ; **חֲקֹבִים** for **חֲקֹבִים**, Exod. v. 14, &c.

120. The following anomalies occur in the vowels occasionally, when coming in contact with *Dāgēsh* EXPRESSED OR IMPLIED, &c. The vowel ( - ) coming before a guttural letter, and containing an implied *Dāgēsh* (Art. 115.) is for the sake of Euphony often changed into ( · ) ; as,

\* Which, however, Ib. ver. 18, has *Dāgēsh*, **נִגְדָה**.

אַהֲדָר (masc.) and אַהֲדָת (fem.) *one*; הַהָרִים for הָהָרִים, or more commonly הַהָרִים *mountains*; לְהַבֹּת *flames*; גְּחָלִים *embers*; הַפָּחָה *a leader*; הָעָרִים *cities*; יִתְנַחֵם *he repented himself*; יִתְנַחֵלְיִי *ye shall possess*; הִתְקַדְּרִי *they purified themselves*; הֲאֵנֹכִי *is it I?* &c. In some instances, ( - ) coming before Dagesh forte is changed into ( · ) *Khīrīk*; as, בָּתּוּ *his daughter*, from בַּת (rather from בְּנֵת; Arab. بَنَتْ), Gen. xxix. 6; מִזְרִים *thorns*, from מִזְרַג, 2 Sam. xxiv. 22.

In the same manner, גַּת *a wine-press*; חַת *consternation*; מִדָּ *measure*; מִקְבֵּ *circuitous*; מַסַּ *tribute*; קַף *door-post*; פַּת *morsel*; and צֶד *the side*, change ( - ) into ( · ) upon receiving any asyllabic increment. The same takes place with the verb מוֹת *dying*, similarly situated when in the conjugation *Hiphhīl*; as, הִמָּתָם *ye put to death*, for הִמָּתָם, Numb. xvii. 6, &c. The same is found to prevail in the following verbs with syllabic increments; viz. יִלְדֵּיִי for יִלְדֵּיִי *I have begotten thee*, Ps. ii. 7, &c.; יִרְשָׁתָם for יִרְשָׁתָם *ye shall possess*, Deut. xi. 8, &c.

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## LECTURE IV.

## ON THE GENERAL USE AND SITUATION OF THE ACCENTS.

121. OF the origin and use of these accents very little can now be said with any degree of certainty. Much labour and learning, indeed, have been bestowed on their investigation; but, after all, the conclusions arrived at are beset with so much uncertainty, that some of the best Grammarians both Jews and Christians have confessed, that they know but little on the subject.\* We must, therefore, be content with the general rules respecting them; and here, with those only which are found to interfere with the vowels of the text.

122. These accents (Art. 70.) are said to have two offices: one, *Tonic*, that is, having the power to moderate the tone of voice in which any portion of the Scripture is to be read; the other, *Euphonic*, that is, when added, either for the purpose of giving a kind of secondary accent to words, or for the purpose of implying joy, grief, or some other affection of the mind. It seems likely, however, that they are added in a great number of instances, for the mere purpose of filling up the vowel-system, as to perfect or imperfect syllables, and of obviating a great number of anomalies, which must otherwise occur.

*On the Tonic Accent.*

123. With respect to the Tonic accent, it may be any one of those found in the table (Art. 62.) excepting *Métheq*: and will always be found either *expressed*, or *implied*,† on the penultimate or ultimate syllable of any word. When on the penultimate, the word is said to be מִלְּעִיל *Mil'hél*: when on the ultimate, מִלְּרָח *Mil'ráh*. The following rules for its insertion are taken from Altling's Hebrew Grammar.

\* See my reply to Dr. Laurence, entitled, "A Vindication of certain Strictures," &c. Cambridge, 1822, p. 17, &c.

† That is, if the accent be one of those termed *Prepositives* or *Postpositives*, it must be considered as giving emphasis to one or other of these syllables, according to the analogy of the word.

1st, All words, the penultimate vowel of which is imperfect, and not having a consonant immediately following it, will have the Tonic accent on that syllable. Of this kind are all duals and segolate nouns:—the feminine affix **תְּ** (*thy*), attached to dual or plural nouns; as also all nouns having terminations peculiar to the segolate forms: as, **יָדַיִם** *both hands*, Gen. xxvii. 22; **צֹיֵד** *hunting*; **כֶּסֶף** *silver*; **עֵינֶיהָ** *thy eyes* (fem.), Cant. i. 15; **מֵרָאִיָּה** *thy appearances*, Ib. ii. 14; **בַּצֵּלֶת** *a rose*; **מִקְטָרֶת** *incensed*, Ib. iii. 6, &c.

The reason is obvious, the penultimate syllable is, in all these cases imperfect, the addition of the accent is, therefore, necessary for the purposes of syllabication (Artt. 34. 47.).

Segolate nouns having the penultimate vowel perfect, will, on account of their peculiar character, also retain the accent on that syllable: as, **סִתְּר** *concealment*; **מָוֶת** (for **מֹוֶת**) *death*; **פְּרוֹי** (for **פְּרוֹי**) *emptiness* (See Art. 48. note). Also proper names ending in **הוּ**: as, **זְדִיקְיָהוּ** *Zedekiah*.

2dly, Certain nouns receiving a syllabic pronominal affix, having, at the same time, a vowel of union (Art. 130.), or, also having a paragogic **ן** *Nún*, will have the accent on the penultimate of the word so formed. (The affixes usually termed grave, i. e. **כֶּם**, **כֶּן**, **הֶם**, **הֵן**, are excepted): as, **שִׁפְטֵי** *Judge me*, Ps. xliii. 1; **נַפְשֵׁנוּ** *our soul*; **עֲלֵהוּ** *its leaf*, Ps. i. 3; **תִּתְּנֵהוּ** *thou shalt rejoice him*, Ps. xxi. 7; **יִחַשְׁבֶּהָ** *he imputed it*, Gen. xv. 6; **פָּנָיו** *his face*, Ps. xi. 7; **כַּנְפֶּיהָ** *thy wings*, Ps. xvii. 8; **אוֹכִיחֶךָ** *I will rebuke thee*, Ps. l. 8; **קָרָאתִיךָ** *I have called thee*, Ps. cxix. 146; **יִדְוֶיךָ** *they shall praise thee*, Ps. lxvii. 6; **תִּדְבֹּרְנוּ** *it (the wind) shall dispel it*, Ps. i. 4.

This also holds good, when these affixes are attached to the paragogic **ן** of plural verbs: as, **יִשְׁחַקְנֵנִי** *they shall seek me early*, Prov. i. 28; **יִשְׁרְתִּינֶיךָ** *they shall serve thee*, Isa. lx. 7; **יִלְבְּדֶנּוּ** *they shall take him*, Prov. v. 22.

3dly, Verbs terminating (i. e. in the process of conjugation) in the affirmative syllables **תְּ**, **הִי**, **נוּ**, and **נָה**; as, **תְּפַצֶּתְ** *thou art willing*, Ps. xl. 7; **בִּשְׁרַתִּי** *I have announced* (good tidings), Ib. v. 10; **נִשְׁקַרְנוּ** *we have dealt falsely*, Ps. xlv. 18; **תִּבְאִינָה** *they (fem.) shall come*, Ps. xlv. 16.

4thly, Asyllabic affirmatives are subject to the same rule, in the conjugation *Hiphhil*: as, **הוֹחִילִי** *hope thou* (fem.), Ps. xliii. 5; **הוֹשִׁיעָה** *it* (fem.) *brought salvation*, Ps. xlv. 4.

Also in the surd and concave verbs: as, **קִבְּנוּ** *surround ye*, Ps. xlviii. 13; **מָטִי** *they move*, Ps. xlvi. 7: likewise when these affixes

are joined to the third person singular of the preterite of verbs : as, *שָׁמַרְתִּי* *it (fem.) hath overwhelmed me*, Ps. lxxix. 3 ; *אֲהַבְתִּיךָ* *she hath loved thee*, Ruth iv. 15.

5th, When the paragodic ה is added to nouns, pronouns, or particles, it exercises no influence on the accent, for the most part. In such cases, therefore, the accent will be in the penultima : as, *אֶפְרַתָּה* *Ephratah*, Gen. xxxv. 16, &c.

124. The Tonic accent will have its place on the last syllable of words, in the following cases, which are then termed מְלַחֵע *Milrah*, viz.

1st. All words ending with a consonant preceded by a perfect vowel by analogy : as, *גָּדֹל* *great* ; *מָאוֹר* *luminary* ; *בָּנִים* *sons* ; *בָּנוֹת* *daughters*. The same is the case when any of the אֶהְיֶה letters are so situated, being considered as consonants : as, *שָׁנָה* *a year* ; *מִצְבָּה* *a pillar* : and even ה preceded by (ו), as, *יְהִיָּה* *he is*, &c.

2d, All words ending in one of the grave affixes : as, *דַּמְּכֶם* *your blood* ; *אֲבֵיהֶם* *their father* ; *יְהִי יְהִיָּה* *ye shall be*, Gen. iii. 5.

3d, All verbs having no affirmative syllable : as, *לָקַח* *he took* ; *יִקְרָא* *he is called*.

4th, All verbs taking the asyllabic affirmatives הַ, י, and י' : as, *שָׁקֵטָה* *it is quiet* ; *פָּקְדוּ* *they visited* ; *סִתְּתִי* *hide thyself (fem.)* ; and, finally, all words not comprehended in any of the preceding rules (Art. 123.).

*On certain Anomalies as to the situation of the Accent, and on the changes effected by it on the vowels and consonants of words.*

125. This generally takes place, 1st, when the illative particle ו\* is prefixed to verbs, in which case, 1st, the Tonic accent, which is proper for the penultimate vowel in the past tense (Art. 123. 3.), will be removed to the ultimate : and, 2dly, *vice versa*, the accent proper for the ultimate in the present (Art. 124. 1.), will be removed to the penultimate : as, 1st, *וְקִדַּשְׁתִּי* *so I will consecrate* (for *קִדַּשְׁתִּי*), Exod. xxix. 44 ; *וְנִאסַפְתָּ* *so thou shalt be gathered* (for *נִאסַפְתָּ*), Numb. xxvii. 13 ; *וְהִבְדִּילָהּ* *so it shall divide* ; *וְהִבְאֵתָ* *thus thou*

\* Usually termed *Vaw conversivum*, but which seems to correspond with the Arabic ف or و, therefore, &c.

*shalt bring*, Exod. xxvi. 33; וְרַבָּה so *she shall be multiplied*, Isa. vi. 12; וְשָׁמַתָּ therefore *thou shalt place*, Lev. xxiv. 6; וְשָׁבָה so *she shall return*, Lev. xxii. 13; וְשָׁמוּ thus *they shall place*, Numb. vi. 27; וּבָאָה so *thou shalt enter*, Gen. vi. 18.

2d, This rule, however, is often disregarded: as, וְלָקַחְנוּ so *we took*, Gen. xxxiv. 17; וְהִלַּכְנוּ and *we will depart*: particularly in verbs having a quiescent letter for the third radical; as, וְיִרְאָה and *thou shalt fear*, Lev. xix. 32; וְגִלִּיתִי and *I will reveal*, 1 Sam. xx. 12; וְנָלִיתִי and *thou shalt go into captivity*, Ezek. xii. 3. With some having the medial radical letter quiescent: as, וְכִסְפָּה and *thou shalt flee*, 2 Kings ix. 3.

3d, In the next place, the accent will be removed from the ultimate to the penultimate syllable of the present tense, when the illative particle ו is prefixed, and in such cases as the form of the verb will allow of the change: e. g. וַיִּפְקֹד (for וּפְקֹד) and *he is visited*. But in the third person plural masc. it will keep its place: as, וַיִּפְקְדוּ (from וּפְקֹדוּ). The same holds good also in the form וַיִּפְקֹד: as, וַיִּפְקֹד and *he visits*.

Corollary. Hence it will follow, that the accent being removed from the last syllable, the ultimate vowel must necessarily become imperfect (Art. 34.): as, וַיִּנְגַּף and *he was struck* (for וַיִּנְגֹּף); וַיֹּאמֶר (for וַיֹּאמֶר) and *he said*; וַיָּמָת and *he died* (for וַיָּמֹת or וַיָּמִית); and so of others.

4th, In the conjugation called *Hiphh'îl*, as it will be seen hereafter, the terminating vowel is either (י) or (ו). Whenever, therefore, the accent is drawn back, by this, or any other rule, the imperfect vowel will be (ו) not (י): as, וַיָּרָם and *he raised* (from וַיָּרֵם or וַיָּרִים). So וַיִּלֹּן and *he lodged* (for וַיִּלֵּן or וַיִּלִּן), Gen. xxviii. 11, Josh. viii. 9; וַיִּנָּח and *he rested* (for וַיִּנֵּחַ or וַיִּנִּיחַ), Exod. x. 14, where (ו) is taken on account of the guttural letter following.

In one instance, however, we have וַתִּפְרֹץ (for וַתִּפְרֹץ, root רִצַּץ) and *she broke*, Judg. ix. 53.

5th, When, however, the last letter of the root happens to be one of the אֶהְיֶה letters in a state of quiescence, the perfect vowel will occasionally remain: as, וַיָּבֵא and *he brings*, Gen. iv. 3.

6th, In many cases, also, this removal of the accent is altogether neglected: as, וַיֹּשֶׁב and *I sit*, 1 Kings viii. 20, &c.

7th, It is in consequence of this removal of the accent, that the terminating vowel of the present tense of verbs is changed (No. 3. above) and, in many instances, entirely rejected with the consonant

following, when that is quiescent: e. g.  $\text{יִגְלֵה}$  for  $\text{יְגַלֵּה}$  (Art. 80); and, by 114,  $\text{יִגְלֵה}$  *he causes to reveal*, which is termed *Apocope*.

The reason of this seems to be, that as the terminating vowel was probably introduced originally for the mere sake of Euphony (See Art. 114.), there is no reason why it may not be rejected, upon any change taking place in the form of the word; and, upon the vowel's being rejected, the ה, becoming *otiose* in consequence, may also be omitted (See Art. 80.). This also takes place where the vowel ought by analogy to remain: e. g.  $\text{וַיִּבֶל}$  for  $\text{וַיִּבְלֵה}$  *so he finishes*;  $\text{וַיִּכֶּה}$  for  $\text{וַיִּכְלֵה}$  *and he smote*.\*

But in these verbs also, the accent sometimes keeps its place when ו is so prefixed: as,  $\text{וַיִּבְהִי}$  *and we become*, 2 Sam. xi. 23, &c.

8th, Again, the accent is occasionally removed from the ultimate to the penultimate syllable in the present tense and the imperatives of verbs, apparently for the purpose of expressing *prohibition*, *forbearance*, *exhortation*, *wishing*, or the like, with the greater emphasis: as,  $\text{אַל־תֵּשֶׁב}$  *turn not away*, 1 Kings ii. 20 (for  $\text{תֵּשֶׁב}$ );  $\text{אַל־תִּכְבֶּה}$  *chastise not*, Prov. ix. 8 (for  $\text{תִּכְבֶּה}$ );  $\text{אַל־תוֹסֵף}$  *add not*, Prov. xxx. 6 (for  $\text{תוֹסֵף}$ , where the vowel of the medial radical is also rejected, though not followed by a quiescent ה †);  $\text{אַרְיֵנִי}$  *I will water thee* (for  $\text{אַרְיִנִי}$ , the root being רי, usually רוה, in which case the final radical letter generally returns. In this case the ם is doubled, because the verb is in the species of *Pihél*). So  $\text{הִשְׁמֵר}$  *observe* (for  $\text{הִשְׁמֶר}$ );  $\text{הִקְבֵּה}$  *give*, &c. Gen. xi. 3, 4 (for  $\text{הִקְבֶּה}$  Gen. xxix. 21);  $\text{הִקְבִּי}$  *give thou* (fem.), Ruth iii. 15, &c.

9th, So in verbs having the third radical letter a quiescent ה: as,  $\text{יִרְדֵּה}$  *let him rule* (for  $\text{יִרְדֶּה}$ );  $\text{יִמְחֵה}$  *let him be blotted out* (for  $\text{יִמְחֶה}$ ), Ps. cix. 13;  $\text{יִבְהֵה}$  *may he dilate* (for  $\text{יִבְהֶה}$ ), Gen. ix. 27;  $\text{יִהְיֵה}$  *let it be* (for  $\text{יִהְיֶה}$ ), Gen. i. 3;  $\text{אַל־תִּשְׁתֶּה}$  *drink not* (for  $\text{תִּשְׁתֶּה}$ ), Lev. x. 9;  $\text{אַל־יִרְאֵה}$  *let it not be seen* (for  $\text{יִרְאֶה}$ ), Exod. xxxiv. 3;  $\text{אַל־תִּרְפֵּה}$  *relax not* (for  $\text{תִּרְפֶּה}$ ; where the verb takes the form of a segolate noun, see Art. 114);  $\text{אַל־יִהְיֵה}$  *be not* (for  $\text{יִהְיֶה}$ ); and so of others. But it may here be remarked, as before, that the regular form of the verb, as well as the position of the accent, is often adopted: as,

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\* This, in addition to considerations hereafter to be mentioned, induces me to believe, that the ground-form of the present tense, is really one of the abstract nouns termed segolate.

† Because, as before (No. 7.), it was perhaps merely Euphonic.

אַל-אַרְאֶה *lest I should see*, Gen. xxi. 16; אַל-יֵרְאֶה *lest he should see*, Job iii. 9.

10th, Examples of imperatives subject to Apocope: גַּל *reveal thou* (for גַּלָּה in *Pihél*); הַךְ *smite thou* (for הַכָּה, Amos ix. 1; הַרְבּ *multiply thou* (for הַרְבֵּה in *Hiphhil*. Here the form assumed is that of a segolate noun, the first vowel becoming (·), in order to accommodate itself to the sound of the second, Art. 114.), Ps. li. 4. So הַעֲל *\* cause thou to ascend* (for הַעֲלָה), Exod. xxxiii. 12; הִתְחַל *feign thyself* (to be) *sick* (for הִתְחַלָּה), 2 Sam. xiii. 5.

11th, It frequently happens in verbs ending with a radical ה (for '), when receiving any asyllabic augment, that not only is the accent drawn back, as in the cases above mentioned (No. 8.), but the original radical letter also appears: as, חֲסִיָּה *it* (fem.) *hath trusted* (for חֲסִיָּהּ, according to the general paradigma, from the root חָסָה for חָסִי), Ps. lvii. 2. So יִשְׁלָיו *they are tranquil* (for יִשְׁלֹו, root שָׁלָה or שָׁלִי, whence regularly יִשְׁלִיו), Ps. cxxxi. 6, &c.; יֵאָתִי *let them come* (for יֵאָתִי, root יָאָה or יָאִי), Ps. lxviii. 32; הֵאָתִי *bring ye* (for הֵאָתִי, Art. 78.), Jer. xii. 9.

126. In a few instances this drawing back of the accent also takes place in nouns and particles: as, רַבָּתִי עַם *numerous art thou* (in) *people* (for רַבָּתִי). So רַבָּתִי בְּגוֹיִם *great art thou among the nations*; שְׂרָתִי בְּמִדְּבוֹת *a princess art thou among the provinces*, Lam. i. 1. In like manner we have לָמָּה, לָמָּה, or לָמָּה *why?* (for לָמָּה, לָמָּה, or לָמָּה), where, according to Schroederus,—“subest adfectus exprobrantis, vel conquerentis, vel alius similis.” To these he adds, אֲנִי *I* (for אֲנִי), Ezek. xvii. 16, 22.

127. Again, the accent will be withdrawn from the ultimate to the penultimate syllable, in order to avoid the concurrence of two *Tonic accents*; which would be the case when the following word happens to be a monosyllable having an accent, or a dissyllable with an accent on the penultima. But in this case, the penultimate vowel of the former of such two words, will be perfect: as, פָּתַח צִיָּר *he opened the rock* (for פָּתַח), Ps. cv. 41; אֶלְהֵ לִי *I will betake me*, Cant. iv. 6; הֵתִיָּה זֹאת *has this come to pass?* (for הֵתִיָּה) Joel i. 2; אֲחֹתִי הִיא *she* (is) *my sister*, Gen. xx. 2; וְנָתַן לָהּ *and he will give thee*, Deut. xix. 8; וְגַל מְאֹד *he will exult exceedingly*, Ps. xxi. 2.

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\* These Imperatives are probably nothing more than primitive abstract nouns, termed Segolates, enounced with some energy.

2d, When verbs receiving any asyllabic augment have, on that account, rejected any of their primitive vowels, they will upon the removal of the accent, by the above mentioned rule, restore such rejected vowel: as, *יְהַהֲלֵהוּ* *ye shall delude him* (for *יְהַהֲלֵהוּ*), Job xiii. 9; *בָּנִשׁוּ הֵנָּה* *come hither* (for *בָּנִשׁוּ*), Josh. iii. 9; *יֶהְיֶה אֶהְבֵּינָהּ* *ye will love vanity* (for *יֶהְיֶה אֶהְבֵּינָהּ*), Ps. iv. 3; *בֹּהוּ חֲסִי* *they trusted in him* (for *בֹּהוּ חֲסִי* regularly, but *חֲסִי* according to the tables for these verbs).

3d, Should, however, this drawing back of the accent with the consequent change of the ultimate vowel tend to destroy or obscure the original form and signification of the word, no such change will take place: as, *תַּעֲלָמוֹת לֵב* *the hidden things of the heart* (not *תַּעֲלָמֹת* with *Kāmétz Khāṭúph*); *עָבַר יָם* *passing over the sea* (not *עָבֵר*).

4th, The accent will frequently fall on the penultimate, instead of the ultimate, syllable in words which conclude a sentence, or a member of a sentence.

These accents are, for the most part, *Sillúk*, *Athnákh*; and, in the poetical books, *Mercá* with *Mahpák* (Art. 62.).

In many of these cases, the removal of the accent will occasion no change whatever in the vowels: as, *נִשְׁכְּחָה* (for *נִשְׁכְּחָה*) *inhabited*, Jer. vi. 8; *עָרִי* (for *עָרִי*) *make bare*, Ps. cxxxvii. 7; *פָּלוּ* (for *פָּלוּ*) *they are consumed*, Ps. xxxvii. 20, &c.

But, in those persons of the verb which are formed by some asyllabic augment, or have the paragogic ה, and where the second vowel of the root has been rejected, the accent, taking that syllable, will restore such vowel: as, *הִתְקַרְּבָה* (for *הִתְקַרְּבָה*, from the root *קִרְבַּ*) *she hath approached*, Zeph. iii. 2; *יָכְלוּ* (for *יָכְלוּ*, root *יָכַל*) *they were able*, 2 Kings iii. 26; *תִּשְׁמְרֵהוּ* (for *תִּשְׁמְרֵהוּ*, root, i. e. form for the Pres., *שָׁמַר*) *ye shall keep*, Exod. xxxi. 13. So *אֶלְכָה* (from *אָלַךְ*) *I will walk*, Gen. xxx. 26; *סִפְּרֵהוּ* (from *סָפַר*) *recount ye*, Joel i. 3; *לָכִי* (for *לָכִי*, from *לָךְ*) *go thou, fem., &c.*

5th, When the original final vowel is ( - ) it generally becomes ( ך ) when thus accompanying the accent: as, *הִלְכָהּ* *she departed* (from the root *הָלַךְ*), Is. xlvi. 2. So *נִלְקְחָהּ* (from *נָלַךְ*) *it was taken*, 1 Sam. iv. 17; *נִישָׁנָהּ* (from *אִישָׁן*) *and I sleep*, Ps. iii. 6; *נִדְעָהּ* (from *נָדַע*) *let us know*, Is. v. 19; *צִעֲקֵהּ* (from *צָעַק*) *cry thou (fem.)*, Jer. xxii. 20; *תִּמְחֵהּ* (from *תָּמַח*), Is. xxix. 9.

6th, But, when a paragogic ך follows the asyllabic augments וּ or י־, the accent usually retains its proper situation, while the second vowel of the root is restored as in the last article: as, *יִלְקָחוּ* (from *יָלַחַט*).

they will collect; יִפְּהֻלּוּ (from יִפְּהֹל) they will be confounded; יִנָּעוּ (from יִנָּע) they will expire, Ps. civ. 28, 29.

128. Segolate nouns of the form פִּקֹּד, derived from roots having for the third radical letter a quiescent ה, will, upon taking the pause accent in the penultimate, restore the original vowel to the first radical: as, הָצִי (for הָצִי, from the primitive form הָצִי) the half, 1 Kings x. 7; מְרִי (for מְרִי from מְרִי) rebellion, Ezek. ii. 8; יָפִי (for יָפִי, from יָפִי) beauty, Is. iii. 24.

129. Apocopated present tenses of verbs having י in the place of the third radical letter ה, take (◌) for the vowel of the personal præformative, when so circumstanced as to receive the accent proper for the pause on that syllable: as, לִיְיָ (for לִיְיָ, from לִיְיָ), Psalm xxxiii. 9; וַתְּהִי and she was, Lam. iii. 37. So יִיְיָ he shall live (for יִיְיָ), Is. xxxviii. 21.

130. When any word having the affixed pronoun ה happens to be the last word of a sentence, &c. so that the accent proper for the pause fall upon its penultimate vowel, two methods have been invented for the purpose of avoiding any disagreeable concurrence which may happen in the vowels.

1st, Instead of (◌) which is proper for affixing this pronoun, as will be seen hereafter, (◌) is introduced as the vowel of union: as, הִדְבַּרְתִּי (for הִדְבַּרְתִּי) thy word, Gen. xlvii. 30; גִּבְלָתְךָ for גִּבְלָתְךָ thy inheritance, Ps. ii. 8; יִשְׁעֶךָ (for יִשְׁעֶךָ) thy salvation, Ps. li. 14; שְׁמֶךָ (for שְׁמֶךָ) thy name, Ps. cxxxviii. 2, &c.

2d, The vowel proper for the pronoun is occasionally transposed: as, הִשְׁמַדְתִּי (for הִשְׁמַדְתִּי) thy destruction, Deut. xxviii. 24; הִפְאֲרָתְךָ (for הִפְאֲרָתְךָ) he hath adorned thee, Is. lv. 5; צִוָּתְךָ (for צִוָּתְךָ) he hath commanded thee, 1 Sam. xiii. 13.

3d, The particles אַתָּה, עִם, בְּ, and לְ, having ה affixed to them and receiving a pause-accent, are always subject to this rule: אַתָּה thee, Deut. xxviii. 48; אִתָּךְ with thee, Gen. viii. 17; עִמָּךְ with thee, Gen. xxix. 25; בְּךָ in thee, Ps. ix. 3; לְךָ to, for, or, of, thee, Exod. xxxii. 34, &c. for אִתָּךְ, אִתָּךְ, עִמָּךְ, בְּךָ, לְךָ, &c.

4th, Sometimes ה is subject to this rule, when not in the situation for receiving a pause-accent: as, אָנָּךְ he answered thee, Jer. xxiii. 37; for עָנָךְ.

5th, When a pause-accent falls on an ultimate or penultimate (◌) Páthakh, or on a penultimate (◌) Segol, in segolate nouns, that vowel, for the most part, is changed into (◌) Kāmétz: as, עָמַד for עָמַד he

*hath stood*; יָשָׁב for יֹשֵׁב *he hath sat*, Ps. i. 1, &c.; לַיְלָה for לַיְלָה *night*, Gen. i. 5; חֶרֶב for חֶרֶב *a sword*, Josh. viii. 25; עֹמֶדֶת for עֹמֶדֶת *standing*, Eccl. i. 4.

6th, There are, however, certain exceptions: as, וַיִּצְחָק \* *he laughed*, Gen. xvi. 17; עֵד *prey*, Ib. xlix. 27; יִצְתָּנוּ *they shall be set on fire*, Is. xxxiii. 12; תִּבְרַחְךָ *thou hast spoken*, Ib. xxxix. 8; בְּטָח *security*, Prov. i. 33; אִמָּתָה *a nurse*, Ruth. iv. 16.

7th, The pause-accent will sometimes change a terminating (·) into (-): as, יֵלֵךְ for יֵלֵךְ *he shall go*, Job xxvii. 21; הָשֵׁב *return, restore*, Is. xlii. 22; אַל-תִּלֵּן (for תִּלֵּן) *tarry not all night*, Jud. xix. 20.

131. *Makkáph*, following a terminating perfect and mutable vowel which precedes a consonant, will change the vowel into its correspondent imperfect one: as, זְכַרְנָא (for זָכַר נָא) *remember now*; כָּל-מְלָכִים (for כָּל מְלָכִים) *all kings*; אֶת-הָעָם (for אֶת הָעָם) *the people*, &c.

2d, But if such final vowel be immutable, no change will take place: as, לְאִישׁ-אַחֵר *to, or, for, another man*, Jer. iii. 1; אוֹת־הַבְרִית *the sign of the covenant*, Gen. ix. 12. The reason of this is; the addition of *Makkáph* deprives the word to which it is attached of its tonic-accent, which makes it necessary that the preceding vowel be imperfect, when that is possible (Art. 34.).

### *On the Use and Situation of the Euphonic Accent.*

132. It has already been remarked, that the *Euphonic accent*, *Métheg*, may be considered as supplying a secondary emphasis (Art. 74, &c.), with reference to some tonic-accent preceding it. Monosyllables, therefore, can never have an Euphonic accent, unless, indeed, they precede *Makkáph*, but then they are considered as making an integral part of a compound word, and in that case they may receive the Euphonic accent, according to rules presently to be laid down. Dissyllables may receive an Euphonic accent; but these syllables must have a (:) *Shevá* intervening: as, יִהְיֶה *he shall be*, &c.

### *Rules for the Insertion of the Euphonic Accent.*

133. The third syllable of any word not ending with a consonant, reckoning inclusively from any tonic-accent, will have the Euphonic

\* In some editions וַיִּצְחָק.

accent *Métheg*: as, **הָאֶחָד** *the one*, Gen. ii. 11; **הַחֵלֶף** *which proceedeth*, Ib. v. 14; **אֶרְשָׁנָה** *I shall possess it*, Ib. xv. 8; **מֵאֲבִינוּ** *from our Father*, Ib. xix. 32; **לְלִשָּׁנָהּ** *according to their tongues*, Ib. x. 20; **וּמִפְּלוֹתֶיךָ** *and from thy kindred*, Ib. xii. 1.

134. But, if the third syllable end in a consonant, the Euphonic accent will accompany the fourth: as, **וּמִן־לֶבֶן** *and of their fat*, Gen. iv. 4; **וְנִשְׁתָּר** *and I remain*, 1 Kings xix. 10; (where **ו**, being doubled by *Dāgēsh*, will conclude the syllable; as, **וְנִשְׁתָּר**).

2d, Perfect vowels preceding *Shēvā*, and having no tonic accent, will, if occupying the third place from any tonic accent, (reckoning the *Shēvā*), receive an euphonic one: as, **הָיְתָה** *it was*, Gen. i. 2; **תָּבִי־לִי** *thou (fem.) shalt bring forth*, Ib. iii. 16; **נִינְוֶה** *Nineveh*, Ib. x. 11; **הַדּוֹרוֹת** *generations*, Ib. ii. 4; **יִשְׁוּפֶךָ** *he shall bruise thee*, Ib. iii. 15.

3d, In many instances the Euphonic accent is omitted; nor is it necessary it should ever be added, if we except one case, viz. when the figure of (**τ**) *Kāmētz* precedes *Shēvā*; for then this vowel will be either *ā* or *o*, just as the accent is added or not: as, **הָכֵמָה** *she was wise*; or, **חֲכָמָה** *wisdom* (Art. 58.). In every other case, no difficulty can arise, whether the accent is added or not.

4th, In some cases, however, the Euphonic accent is said to mark the substitution of an imperfect for a perfect vowel: as, **גְּבֻלָּהּ** (for **גְּבוּלָהּ**) *thy border*, Exod. xxiii. 31; **וַיִּירָאוּ** (for **וַיִּירְאוּ**) *and they shall fear*, Mic. vii. 17; where it is necessary for the completion of the syllable (Art. 34.). It is, nevertheless, frequently omitted, and must be supplied by the reader, particularly before an implied *Dāgēsh* (Art. 115, &c.), an initial (:), and in some other places.

5th, The letter **ו** with *Shūrék*, when prefixed to a word, and similarly situated with respect to the tonic accent, will sometimes be found with the Euphonic accent, and then followed by one of the substitutes of *Shēvā*: as, **וַיִּשְׁבְּהָ** *and lead thou captive*, Jud. v. 12; **וַיִּתְבַּחֲשִׁי** *and be thou sought*, Ezek. xxvi. 21.

135. Words consisting of more than two syllables, the first of which is terminated by *Dāgēsh*, will receive the Euphonic accent on that syllable: as, **וַיִּשְׁמְעוּ** *and they heard*, Gen. iii. 8; **מָחָר** *on the morrow*, Ib. xix. 34; **חַמְצָאֵל** *the knife*, Ib. xxii. 6.\*

\* The Student must not be surprised, if he finds the different editions of the Bible vary on these points.

2d, This will also hold good when the *Dāgēsh* is omitted: as, וַיִּשְׁחֶהוּ *and he felt him*, Ib. xxvii. 22; הַמְכַסֶּה *which covereth*, Exod. xxix. 13, &c. In all these cases *Shěvá* is initial; and, consequently, any one of the letters בְּגִדְּכֶם, which may happen to follow, will retain their aspiration: as, הַמְתַּעֲבִים *the abhorers*, Mic. iii. 9. Hence הַלְלִי is to be pronounced *Hālelú*, not *Hallú*. Something of the same kind is observable in the words גְּבַלְהֶךָ and וַיִּרְאוּ just cited (Art. 135. 4.).

136. When any one of the substitutes of *Shěvá* is preceded by a vowel, that vowel will receive the Euphonic accent: as, נַעֲשֶׂה *let us make*, Gen. i. 26; נְאֻמְךָ *faithful*, Numb. xii. 7; אֹהֶלְךָ *his tent*, Gen. xiii. 3; הָאֲדָמָה *the ground*, Ib. i. 25; צֹעֲקִים *crying out* (pl.), Ib. iv. 10; וְאֲשַׁלְּחֶךָ *and I would have dismissed thee*, Ib. xxxi. 27.

2d, When the substitute of *Shěvá*, moreover, is resolved into its homogeneous imperfect vowel (Art. 112. 2.), the Euphonic accent will still remain: as, נַעֲלָךְ *thy sandal*, Isa. xx. 2; וַיִּחַרְדּוּ *and they shall fear*, Hos. xi. 10.

137. When either (·) *Páthakh*, (·) *Imperfect Khīrīk*, or (·), precedes (:) *Shěvá*, which is not accompanied by *Dāgēsh forte*, it will, for the most part, have the Euphonic accent: as, מְחַפְּרָתוֹ *its coupling*, Exod. xxxix. 20; הִשְׁתַּחֲוּוּ *they bowed themselves down*, Jer. viii. 2; יִתְפָּרְקוּ *they broke off*, Exod. xxxii. 3; מְתַיָּדִים *becoming Jews*, Esth. viii. 17. Hence we have יִהְיֶה, תִּהְיֶה, יִחְיֶה, תִּחְיֶה, &c., from the verbs הָיָה *become*, and חָיָה *live*. Hence, also, we have the double and triple accentuation of certain words, when one or more *Méthehs* happen to be introduced by the operation of one or more of the preceding rules: as, בְּמַחֲנֶה *in the camp*, Exod. xxxvi. 6, &c. as in several of the instances already adduced. But, in most of these cases, the accents do not interfere with the syllabication (See Art. 48.).

2d, This Euphonic accent is sometimes found with an initial *Shěvá*: as, שָׁאוּ *take up*, Ps. lxxxix. 3.

138. On some occasions, other accents are found to occupy the situation of *Métheg*. These are, ־ *Mūnākh*, ֿ *Kadmá*, ֿ *Mercá*: as, וְהַעֲצִים *and the pieces of wood*, Gen. xxii. 7; וְאַהֲרֹן *and Aaron*, Exod. vii. 7; וְהַכֹּהֵן *and the priest*, Levit. vii. 8; לְמַלְכִּיאֵל *of Malchiel*, Numb. xxvi. 45. In these cases we have *Mūnākh* or *Kadmá* in the place of *Métheg*, followed by *Zāképh Kātón*. In וַיִּלְכוּ *and they proceeded*, Numb. xxii. 7, *Kadmá* is followed by *Géresh*; and,

Ib. xxxii. 39, we have it again, coupled with *Methég*, in some editions: as, וַיִּלְכְּדוּ, which, with many similar examples, is perhaps to be ascribed to the carelessness or hurry of the copyists.

2d, In the following examples we have *Mercá* ֶ in the place of *Methég*: as, כְּכִכְבִּי like the stars,\* Exod. xxxii. 13; וַיִּמְנַחֵהוּ and he hid him, Exod. ii. 12.† In these cases *Mercá* is found with *Tiphkhá* for its tonic accent.

3d, In a few instances *Yérakh* ֶ or *Yéthív* ֶ is found in the place of *Méthég*; as, מִמַּעֲצוֹתֵיהֶם from their counsels, Ps. v. 11; שֶׁאֲהַבָּהּ whom it (fem.) loves, Cant. i. 7. In the last case, however, שֶׁ is considered as standing for אֲשֶׁר, and may therefore take any tonic accent.

This contains the substance of the rules given by Buxtorf in his *Thesaurus Grammaticus*, which have appeared to me to be the best hitherto given.—In numerous cases, as the student will find, many of these rules are never applied; and, in many others, as already remarked, the printed copies of the Hebrew Bible differ, as do also the MSS. In many instances, neither the syllabication nor the sense of the passage, is affected by these accents, whence it should seem probable that they have been added merely for the purpose of regulating the tone of voice in reading or chanting the text.

### *On the Use and Position of MAKKAPH.*

139. Learned men are not agreed, whether this mark is to be ranked among the accents or not. Some have argued that it ought, because it is always found to supply the place of an accent. Others have contended, that it ought not; because it is universally found to deprive the word, to which it is attached, of its tone-accent. That it has been made equivalent to an accent, I think, both parties allow: and, if I mistake not, its depriving the word, to which it has been attached, of its tone-accent, seems to make for the hypothesis, that it ought to be considered as performing the functions of such accent. It seems to me, therefore, but a loss of time to argue against its being termed an accent.

### *Rules for its Use and Insertion.*

140. Words, immediately connected with each other, either in sig-

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\* In some editions כְּכִכְבִּי regularly.

† Which is also with *Méthég* in some editions.

nification, or by grammatical construction, are frequently connected by *Makkáph*, the former being then deprived of its tone-accent: as, *נְאֻם־יְהוָה* *Jehovah's word*, Amos ii. 16; *טָהוּר־לֵב* *pure of heart*, Prov. xxii. 11; *וַיִּטֶּשֶׁם* *and he pitched (his tent) there*; *בֶּן־חֲמַיִן* *a little son*, 2 Sam. ix. 12; *בֶּן־אֶחָד* *one son*, 1 Sam. xxii. 20; *כָּל־גְּבוּהָהּ* *every high thing*, Job xli. 26; *וַיְבֹלֶה־אֹתוֹ* *it shall limit it*, Josh. xviii. 20; *גַּם־לְאִישָׁהּ* *even to her husband*, Gen. iii. 6; *פֶּן־תִּדְבֹּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע* *lest thou speak with Jacob (any thing) from good to bad*, Gen. xxxi. 24; *אֲשֶׁר־קָרָא* *which he called*, Gen. xxvi. 18. So, *בֶּן־בָּצְעַן* *a garden in Eden*, Gen. ii. 8; *גִּשְׁהָ־לָּאָהּ* *come hither*, Ib. xix. 9; *בָּא־לִגְיֹר* *he came to sojourn*, Ib.; *וַיְהִי־עֶרֶב* *and the evening was*, Ib. i. 5, &c., to which many others might be added, in which two, three, or even four words, are thus connected (see Art. 74.). In all these cases, the last word only in the connection will have the tone-accent.

2d, Since, then, the tone-accent is in all these cases taken away, words so connected, ending in a perfect mutable vowel, and followed by a consonant, will generally take the correspondent imperfect one in that syllable: as, *כָּל־גְּבוּהָהּ* *every high thing*, instead of *כָּל־גְּבוּהָהּ*; *גִּשְׁהָ־לָּאָהּ* *come hither*, for *גִּשְׁהָ־לָּאָהּ*; *זָכֹר־נָא* *remember, pray*, Isa. xxxviii. 3, for *זָכֹר־נָא*; *שְׁמֹר־תָּם* *preserve integrity*, Psalm xxxvii. 37, for *שְׁמֹר־תָּם* (Art. 131.).

3d, In the following and similar cases, the terminating vowel of the preceding word is immutable: as, *בָּנוֹת־לוֹט* *the daughters of Lot*, Gen. xix. 36; *גָּבֵר־צֹיֵד* *great (in) hunting*, Gen. x. 9; *וַיְבֹלֶה־אֹתוֹ* *it (the Jordan) shall limit it*; *לִב־דָּוִד* *David's heart*, 2 Sam. xxiv. 10, where *לֵב* is put for *לֵבָב*; *תַּת־פִּתְחָהּ* *the giving of its (fem.) strength*, Gen. iv. 12, *תַּת* being put for *תַּתֶּה*.

4th, We have, however, Prov. xxii. 15, *בְּלִב־נָעֵר* *in the heart of a child*. We also have, Gen. xvi. 13, *אֲשֶׁר־יְהוָה*, and, Ib. 15, *אֲשֶׁר־בְּנִי*, which, with similar instances, may perhaps be referred to the carelessness of the copyists.\*

141. *Makkáph* is found to be inserted in the following cases:

1st, Particles, which, from their characters, can never have a *distinctive* accent, are mostly connected with other words by the mark *Makkáph*: as, *גַּם־לְאִישָׁהּ* *even to her husband*; *בְּתִם־לִבִּי* *in the integrity of my heart*, Gen. xx. 5, &c.

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\* The most complete list of these exceptions is given in the second volume of the Heb. Gram. by Guarini, pp. 320—1, 2.

2d, When words are to be construed together, the tone-accent of which would concur ; i. e. when the accent of the preceding word is on the last syllable, and the following word is either a monosyllable, or a dissyllable having the accent on the penultimate, then, in order to avoid such concurrence (Art. 127.), such words are to be connected by *Makkáph* ; as, זָרַעוּ-בּוֹ *its seed (is) within itself*, Gen. i. 11, instead of בּוֹ זָרַעוּ. So הִתְּחַבֵּץ-לּוֹ הִתְּנַשֵּׂק-לּוֹ *so he embraced him, and kissed him*, Ib. xxix. 13, instead of לּוֹ הִתְּנַשֵּׂק, &c. ; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר *and evening was, and morning was*, Ib. i. 5, instead of וַיְהִי עֶרֶב, &c. The remaining rules usually given by the grammarians may be resolved into one or other of the preceding.

3d, In any of the above cases, the Euphonic accent may be appended to the former of such words, according to the rules already laid down, (Art. 134, &c.)

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## LECTURE V.

ON THE CHANGES WHICH TAKE PLACE IN THE TERMINATIONS OF WORDS, IN CONSEQUENCE OF THE FORMATION OF THE FEMININE, FROM THE MASCULINE, GENDER; THE DUAL OR PLURAL, FROM THE SINGULAR NUMBER; AND THE STATE OF DEFINITE CONSTRUCTION.

*Of the Formation of the Feminine, from the Masculine, Gender.*

142. It should be premised, that in the Hebrew Language there are but two genders, viz. the Masculine, and the Feminine.

1st, The Masculine is generally restricted to nouns signifying the proper names and offices of men: as, דָּוִד *David*; עֶזְרָא *Uzza*; פֶּהָחָה or פֶּהָחָת *a governor*; קֹהֵלֶת *a preacher*, &c. whatever be their termination.

2d,—To all words signifying *People, Rivers, Mountains*, or *Months*: as, יִשְׂרָאֵל *Israel*; יַרְדֵּן *Jordan*; סִינַי *Sinai*; נִסָּן *Nisán*, &c. without reference to their termination.

3d, All words ending in any radical letter (not included in No. 5.), also those ending in a servile ה preceded by (ו), and others terminating in י, ס, or ן, servile, will be of the masculine gender: as, דְּבָר *a word*; מְמִשָּׁל *dominion*; שָׂדֶה *a plain, or field*; מְרִאָּה *vision*; עִבְרִי *a Hebrew*; פְּדִיּוֹם *redemption*; שֻׁלְחָן *a table*; קֶרְבָּן *an offering*.\*

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\* The exceptions are: אֶבֶן *a stone*; כַּדָּיִם *a bowl*; אֶפְסָרָה *a viper*; אֶשְׁוִיר or אֶשְׁוִיר *a step, pace*; בְּאֵר *a well*; גֶּרֶן *a corn-floor*; חֶרֶב *a sword*; יָהֵד *a stake, post*; כֶּדַּי *a vessel so called*; כּוֹס *a full cup*; כֶּכֶר *a talent*; מִחֲבֵית *a frying-pan*; נֶגֶה *light*; נַעַל *a sandal*; קֹלֶת *flour*; עָבֹה *a cloud*; עֵשֶׂת *a star so called*; עֶרֶשׂ *a bed*; פֶּתַח *a morsel*; צָפוֹן *the north*; שָׁלִי *a quail*; תִּבְלָה *the world*; חֲמֹר *an ass*; לֶחֶם *bread*; מָגֶן *a shield*; עֶרֶב *the evening*, which are all feminine.

4th, Feminine nouns are, either the proper names of women, or words designating their offices: likewise, the names of *regions*, *cities*, or nouns signifying the parts, and double members of the body, whatever be their terminating letters; e. g. רָהֵל *Rākhél*; מִיכָל *Mikál*; נִשְׁגָּל *a consort*; מוֹאָב *Mōáb*; אֶדוֹם *Ēdóm*; חֶבְרוֹן *Khebrón*; יְרוּשָׁלַיִם *Yērūsháláim*; בֶּטֶן *the belly*; אֹזֶן *the ear*, &c. This distinction, therefore, arises from the signification, not from the form, of the word: cities and regions being considered perhaps as mothers, and so of others.

5th, Nouns ending in תּ or טּ are servile and are also of the feminine gender: as, פּוֹקֶדֶת or פּוֹקֶדֶת *a female visitor*; בְּהֵמָה *a beast*; מַמְלָכֶת or מְלָכּוֹת *a kingdom*. So שְׁנָא *for שָׁנָה sleep*, &c.\*

6th, Many nouns are found used in both genders, which are, therefore, termed *common*. These generally are, 1, The names of *animals*, *flocks*, *birds*: 2, Segolate nouns not restricted to the names or offices of men: and, 3, Others designating parts of the human body: 4, Participial nouns of the form פִּקְדָּן: and, 5, The decimal numerals from twenty to one hundred, inclusive: e. g. 1, נֶמֶל *a camel*; דָּב *a bear*; צֹאן and שֶׁה *a flock of sheep*; צֶפֶר *a bird*: 2, אֶרֶץ *a road*; רוּחַ *the spirit*: 3, יָד *the hand*; עֵין *the eye*; זְרוּעַ *the arm*; נֶפֶשׁ *the*

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\* The exceptions are, פֶּה *the mouth*; צֵנָף *the neck*; עֲרֵף *the back*; שֶׁר or שֶׁר *the navel*; עֵפְעָפִים *the eyelids*; עֵקֶב *the heel*; דְּמוּת *likeness*; שְׂדֵמָה *a blasted field*; מִנְחָה *a meat-offering*; מוֹרָה *a razor*; מִקְשָׁה *a cucumber bed*; and צֶבָה *an army*, which are all masculine. I am inclined to believe, that this termination is nothing more than a fragment of some ancient form of the feminine pronoun of the third person singular, which we also find as the inseparable feminine pronoun of the same person. See the table of inseparable pronouns, Art. 153.

*soul*: 4, חֶצֶר *an enclosure*: 5, עֶשְׂרִים *twenty*; שְׁלֹשִׁים *thirty*, &c. To these several others of different forms may be added: as, אָרוֹן *a chest*, or *ark*; גֶּן *a garden*; חֲלוֹן *a window*; יְצִיעַ *a couch*; יוֹבֵל *a jubilee*, &c. which will be found in the dictionaries.

143. We now come to shew how the noun of the feminine gender is formed from that of the masculine.

1st, It will readily be perceived, that the names of certain offices, &c. may apply to either men or women, and that cases might occur in which it may be necessary to designate the sex of the person to which such word may be applied. The masculine forms have already been pointed out; it will be necessary here to shew how those peculiar to the feminine are formed from them.

2d, Feminine nouns will be formed from masculine ones merely by adding the termination תָּה or תָּהּ, and changing the preceding vowels of the ultimate or penultimate syllable according to the analogy of the word (hereafter to be considered) and the rules detailed (Artt. 98. 99. &c.); e. g. טוֹב *a good man*, &c.; טוֹבָה *a good woman*, &c.; מֶלֶךְ (original form מַלְכָּה) *a king*, מַלְכָּה *a queen*; בּוֹקֵד masc. בּוֹקֵדָה or בּוֹקֵדֶת fem. *a visitor*, or *visiting*.

3d, Let us now see in what instances these different terminations are used. It will be extremely difficult to lay down rules which will comprehend every possible case. We shall content ourselves with the following, given by Albert Schultens.

4th, Nouns ending in a perfect *immutable* vowel will generally take the termination תָּה: as, בָּקֵיד *visited*, masc.; בָּקִידָה fem.; טוֹב *good*, masc.; טוֹבָה fem.; גָּדוֹל *great*, masc.; גָּדוּלָה fem.; צַדִּיק *just*, masc.; צַדִּיקָה fem.

5th, Patronymics, and nouns originally ending in י: also ordinal numbers ending in י and falling under this rule,

will double the (י) by *Dāgēsh*, upon receiving this feminine termination: as, מואבי *a Moabite*; מואבית (or מואבית) *a Moabitess*. So, ארמי *a Syrian*; fem. ארמית (or ארמית); פוריה *bearing fruit*; בוכיה *weeping*; שלישי *the third*, masc.; שלישיה or שלישית, fem.

6th, Participles of the *Hiphhil* conjugation are accepted: as, מפקיד fem.; מפקדת, with some other nouns: as, שליט *a ruler*; שליטת fem.; גביר *a master*; גבירה or גבירת *a mistress*.

7th, Nouns receiving a quiescent *Shēvā* (:) in the penultimate syllable will take ה־ for their feminine termination: as, אדום *red*, masc.; אדמה (for אדמה) fem.; קטן *little*, masc.; קטנה, fem.; נסב *surrounded*, masc.; נסבה, fem. So, נגלה *revealed*, for נגלה, from נגלה, masc. by contraction (Art. 78.).

8th, Hence all segolate nouns will form their feminines in ה־; as, מלך, for מלכה *a king*, fem.; מלכה *a queen*; אכל for אכלה *food*, fem. אכלה; עול for עולה *wickedness*, fem. עולה; or, by contraction (Art. 92.), עולה; ציד, for צידה contracted by (Art. 92. 3.) צידה *hunting*, fem. צידה.

9th, Some nouns are found to take both forms of the feminine: as, ממלכה or ממלכת *a kingdom*; משפחה or משפחת *a family*, (*Pāthākh*s are here taken instead of *Sēgōls* on account of the guttural ח) אשמורה or אשמורת *a watch or guard*. So some participles and infinitives: as, פוקדה or פוקדת *visiting*, fem.; לדת or לדת *bringing forth*. To which may be added the patronymics, &c. above noticed, as well as many other nouns, which will be learned best from practice.

144. Nouns not subject to these restrictions will, for the most part, have their feminine forms ending in ה־ or in some equivalent termination: as, עטרה *a crown*; עטרת, fem. (which also has עטרה).

2. The terminations equivalent to ה־ are: 1, ה־: 2, ה־: 3, ה־: 4, את: 5, את: 6, ה־ or ה־: 7, ה־ or ה־: as, אחות *sister*, for אחות; but, on account of the guttural ח, אחות, which, by Art. 93. will become אחות or אחות: 2, גלות, for גלות,

and by Art. 93. 2. גְלוּת *exile* : 3, תְּבִנִית *a pattern*, for תְּבִנִית, and by Art. 93. 4. תְּבִנִית : 4, מוֹצֵאֵת for מוֹצֵאֵת *finding*, by Art. 93. 5. 5, הַטָּאֵת for הַטָּאֵת *sin* (by the same Article); 6, תָּת for תָּת *giving*, (primitive form תָּת the נ being rejected by Art. 82.). So, אֱמֶת *truth*, for אֱמֶת or אֱמֶת : 7, לָת for לָת *bringing forth a child*, (primitive form לָת, and, rejecting the medial ד for the sake of euphony, we have לָת). For the same reason, we have אֶחָת for אֶחָת *one, fem.*; בַּת *a daughter*, for בַּת or בַּת : זִמְרָה *a song*, has the regular Chaldaic or Syriac termination.

### *On the Inflection of Nouns.*

145. There are three numbers recognised by Hebrew Grammarians in the inflection of nouns: viz. the Singular, the Dual, and the Plural.

### *On the Formation of the Dual Number.*

146. The dual number is formed from the singular by adding the termination ים : as, יוֹם *a day* ; יוֹמִים *two days* ; מֶלֶךְ (for מֶלֶךְ) *a king* ; מְלָכִים *two kings* ; מַלְכָּה *a queen* ; מְלָכָתִים *two queens*. Instead of שְׁנַיִם *two*, we have, by contraction (Art. 93. 3.), שְׁנַיִם, and fem. for שְׁתַּיִם, שְׁתַּיִם (for שְׁתַּיִם Art. 82.), by the same rule.

2. Note. All feminine nouns ending in הָ, change ה to ת upon receiving any increment whatsoever ; as also when put in construction with any other noun, of which more will be said hereafter: hence we have מְלָכָתִים as above.

3. The dual number is, for the most part, restricted to things which are double by nature or art, as the parts, or double members of the body, &c. It is never found in the conjugation verbs.

4. There are a few instances in which a dual termination is added to a noun already in the plural

number: as, חֲמַתַּיִם *two walls*, Isa. xxii. 11; לְחִתִּים *two tables*, Ezek. xxvii. 5.

The changes of the preceding vowels will be regulated as before (Art. 99, &c.).

*On the Formation of the Plural Number Masculine.*

147. Nouns of the masculine gender are made plural by attaching the asyllabic augment יָם to the singular: as, טוֹב *good*, masc., טוֹבִים plur.; מֶלֶךְ (for מַלְךְ or מְלֶכְךָ) *a king*, plur. מְלָכִים; גּוֹי *a nation*, plur. גּוֹיִם (for גּוֹיִיִם by omission, Art. 78.) *nations*; נָכְרִי *a stranger*, plur. נָכְרִים (for נָכְרִיִם by contraction and omission, Artt. 78. and 93.). So יְהוּדִים *Jews* (for יְהוּדִיִם).\*

2d, In many instances, however, words of this kind are written fully: as, לְוִיִּם *Levites*, sing. לְוִי; כּוּשִׁיִּם *Cushites* (vulgarly *Ethiopians*); כִּתִּיִּם *Chittim*, Isa. xxiii. 12; יְהוּדִיִּם *Esth. iv. 7, viii. 7*; כַּלְדָּאִיִּם *Chaldeans*, 2 Chron. xxxvi. 17, &c; where the marginal reading is generally of the contracted form.

In one instance א is inserted in the place of *Dāgēsh*: as, עֲרַבִּיִּם for עֲרַבִּיָּם, or contr. עֲרָבִים *Arabs*, 2 Chron. xvii. 11.

\* So שָׁרָד pl. of שָׁרָד *scarlet*, Isa. i. 18; חֶפְזִים of חֶפְזִי *free*, Isa. lviii. 6; פְּנִימִי of פְּנִימִי *inner*, 1 Chron. xxviii. 11, for פְּנִימִי, &c.

The ה added to Hebrew masculine plurals, as well as the י of Syriac and Chaldaic ones, seems to me to have been added for the mere purpose of filling up the hiatus which would have otherwise happened. Such is the *Tanween* (ـَ, ـِ, ـُ) of the Arabs; which, according to them, is always cut off when the word is placed in the state of *definite* construction, as is also its vicegerent the final ن of the dual and plural. ويجب تجريد المضاف عن التنوين

وما يقوم مقامه وهو نون التثنية والجمع &c. *Hidayat-oon-Nahwe*, p. 57. Calcutta, 1803. Moolla Jami considers it as an index of a complete word, which, when lost in the state of construction, is supplied by the following word. Comment. on the Kāfia, p. 111.

3d, We sometimes have the Chaldaic termination מְלִין: as, מְלִין *kings*, Prov. xxxi. 3; אִין (for אִין) *islands, continents*, Ezek. xxvi. 18, &c. In these cases the plural is termed *Absolute*.

4th, The terminating letters ם, or (Chaldaic) ן, are always omitted, when the plural noun is in the state of definite construction with any other word (Art. 91.), or when any affixed pronoun is attached to it: as, מְלִי אֶרֶץ *kings of the land*; מְלִיָּהֶם *their kings*, of which more will be said hereafter.

5th, In many cases also, when plural words are not in the state of construction, these letters are omitted: as, חוֹסֵי בּוֹ for חוֹסִים בּוֹ *those who trust in him*, Ps. ii. 12, &c.

6th, We occasionally find the termination יִ used instead of יִים or יִ: as, גּוֹבֵי *locusts*, Amos vii. 1, Nah. iii. 17; חַלּוֹנֵי *windows*, Jer. xxii. 14; שָׂרֵי *princes*, Judg. v. 15; הָרֵי *mountains*, Zech. xiv. 5; חוֹרֵי *net works*, Isa. xix. 8; חֲשׂוּפֵי (men, &c.) *uncovered*, Isa. xx. 4; and frequently, שְׁרֵי *the Almighty*; אֲדָנֵי *Lord*, &c. But, as we find that both in the Chaldaic and Syriac this dipthong (יִ) is always used when such nouns are in the state of definite construction, we may perhaps conclude, that the termination יִ is nothing more than a contraction for יִ by Art. 93. 3; and, therefore, perfectly equivalent to it in signification; but, not containing any thing superlative, as some have thought. Some have also supposed this termination intended to designate collective nouns; but, as most plural nouns may be considered as collectives, there does not seem to be any necessity for this distinction.

7th, There are, moreover, several passages in which יִ has been thought to be a plural termination: as, רֹאשׁ הַשְּׂלִשִׁי *head of the captains*, 2 Sam. xxiii. 8, which in the parallel passage, 1 Chron. xi. 11, is רֹאשׁ הַשְּׂלִישִׁים. So חֲפָרֵי וְהַרְצִים *the captains and the guards*, 2 Kings xi. 4, 19. Of this kind some suppose חֲפָנֵי Gen. xii. 6, xiii. 7; בָּרְתִי וּפְלִתִי 2 Sam. viii. 18, xx. 7, 23, &c. to be, while others believe the terminating (יִ) to indicate nothing more than a patronymic or gentile noun.\* To these some other passages

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\* I am very much disposed to believe, that the plural termination attached

might be added: as, פְּלִילִי Job xxxi. 28, compared with Ib. v. 11 : חֲצִי 1 Sam. xx. 38; חָרִי Gen. xl. 16; עָפִי 2 Sam. xxii. 44, Ps. cxliv. 2, Lam. iii. 14, &c.

In such cases as these, יִ may, according to our hypothesis, be a

to Hebrew nouns and verbs, is nothing more than a fragment of some word originally used to designate that number. In the Malay, Sanscrit, and some other languages, the plural number is still formed by adding some word or words signifying *much*, *many*, or the like; or, by repeating the same word: as, in the Malay, *Orang bāniak*, or *Orang orang*, *many man*; or *man, man*. So in Sanscrit. See Yates's Gram. p. 59.

In the Coptic and New Zealand also, the syllable *ni* or *na*, which is prefixed for the purpose of designating the plural number, seems manifestly to be derived from the word *nau* or *na*, which in both these languages means *great*, *much*, or the like. In Hebrew we find words derived from the root הָיָה or הָיָה *being*, signifying *substance*, &c.: as, הֵוֶן *wealth*; הָזָה *a great misfortune, calamity*; or הָזָה *a great deep, a bath*. In the Arabic هوي *inordinate affection*; هَوِيَّةٌ *lust, a great deep, abyss*: and hence, perhaps, יְהוָה

*Jehovah, the great being*, emphatically styled הוּא, or הוּא, as well as אֱהְיָה אֲשֶׁר אֲהְיָה Exod. iii. 14. Now, if we can conceive a noun of the primitive form פִּתְחָה, i. e. הֵיָה *being, substance, much*, or the like, thus to be used, we shall have the forms הֵיָה by Euphony, (Art. 114.), and הֵיָה by contraction, (Art. 92. 3.). Writing then הֵיָה in the form proper for construction but in one word, and striking out the first ה by Art. 79, and the last by Art. 80, we shall have הֵיָה for the contracted plural form, to which the Euphonic ם or ן may be added, or not: and without the (·) *Khīrik*, הֵיָה, which is the Syriac and Chaldaic form. Again, taking הֵיָה, which is the segolate form proper for construction, and, striking out the two ה *Hē's*, as before, we shall have הֵיָה, which is the termination proper for the state of construction likewise. The termination הֵיָה, or by contraction הֵיָה, (Art. 93. 2.), may, for the sake of distinction, have been taken for the verbs from the cognate root הָיָה having the same signification: for, taking the segolate or primitive form הֵיָה or הֵיָה, we shall have הֵיָה by contraction; and, writing הֵיָה for הֵיָה, as before, we shall have the plural terminations for some parts of the verb, as also for some nouns above noticed, which, I have no doubt, are real ancient forms of nouns in the plural number; they therefore, stood in no need of correction by the Masorets.

The plural termination of the feminine nouns may have arisen from the same root: for if we take הֵיָה of the form פִּתְחָה, and changing the final ה into ת, which occasionally takes place, we shall have by contraction הֵיָה by Art. 93, and, for הֵיָה, פִּתְחָה as before.

plural termination, the Euphonic ם being cut off: but, as it will be hereafter seen, that (י.) is also the termination of patronymic or gentile nouns, the context alone must be our guide in ascertaining the sense in such passages.

8th, Gesenius is of opinion, that the termination י is, in some cases, nothing more than an Arabism for the singular יָה: as, שְׂדֵי for שְׂדֵה *a field*, Deut. xxxii. 13, Ps. viii. 8. So חוּזֵי for חוּזֵה *a seer*, 2 Chron. xxxiii. 19, &c., which may be true.

9th, Some have also supposed, that ין, and י without the Euphonic ך, is occasionally used as a plural termination: as, יִשְׁחָרוּן *Yēshūrūn* for *Israel*. הִכְרִי שָׁמַיִם to be read הִכְרֵי שָׁמַיִם (by Art. 93. 2.) *augurs*, i. e. *dividers of the heavens*. So Isa. xlvii. 13, רַבּוֹ תוֹרָתִי (רַבּוֹ) *the multitude of my laws*. So יִדְעוּ Ps. cxix. 79; שָׁנְאוּ 2 Sam. v. 8; בָּנֵי 1 Chron. vi. 11, &c. In most of these, and similar passages, however, we have a various reading, which supplies the regular plural termination, יִם.

### *On the Formation of the Plural Number Feminine.*

148. The termination used to designate the feminine plural is יוֹת־\*, which, like the preceding יִם, &c. is asyllabic: as, דּוֹר *a generation*, דּוֹרוֹת (or, Art. 78. דּוֹרֹת) *generations*.

2d, When the feminine singular ends in הָ, תָּ, or תָּ, &c., these terminations are rejected in forming the plural: as, בּוֹקֶדֶת or בּוֹקְדָת *visiting*, (fem.) בּוֹקְדוֹת, plural.† The same may be said of the Chaldaic termination תָּ; as, תְּהִלָּת *praise*, תְּהִלּוֹת *praises*, Psalm ix. 15, &c.—N. B. שִׁמְּהוֹת *servant-maids*, seems to be from the singular שִׁמְהָ, not שִׁמְהָ: so, מְנַאֲוֹת and מְנִיּוֹת are not the plurals of מְנַה, but of מְנִי or מְנִי: so, קָצוֹת is from קָצוּ, not קָצָה.

3d, Feminine nouns ending in יָת and יָת take the

\* See the note to the preceding article.

† In other words, the feminine plural is formed, rather from the masculine singular than from the feminine singular.

same termination, with this difference, viz. that י, in the first case, is doubled by *Dāgēsh*: as, עֵבְרִית *a Hebrew woman*, plural עֵבְרִיּוֹת (the singular being עֵבְרִיָּה or עֵבְרִיָּה): and, in the second, by prefixing י, and preserving the homogeneous imperfect vowel corresponding to ו: as, מַלְכוּת *a kingdom*, מַלְכוּתִּים *kingdoms*, as if the singular were a contraction of מַלְכוּיָה.

4th, Nouns ending in יָת are sometimes found with their plurals formed by the mere addition of the plural terminations יִם or יוֹת: as, הַנִּיָּת *a spear*, pl. הַנִּיָּתִים and הַנִּיָּתוֹת; זִנְיָת *fornication*, pl. זִנְיָתִים, &c.

5th, So also others ending in ת; as, דֶּלֶת *a door*, pl. דִּלְתוֹת; קֶשֶׁת *a bow*, pl. קֶשֶׁתוֹת *bows*; שֵׁפָה (for שֶׁפָּה) *a lip*, pl. שֶׁפָּתוֹת *lips*.

149. The plural belonging to a considerable number of masculine nouns is found with the feminine termination יוֹת, while, on the other hand, many feminine nouns are also found with the masculine termination יִם in the plural: as, 1st, אָב *a father*, pl. אֲבוֹת; אוֹצֵר *a treasure*, pl. אוֹצְרוֹת; and, 2d, אֶבֶן *a stone*, fem. pl. אֲבָנִים; אֵלֶּה *a fir-tree*, fem. pl. אֵלִים *fir-trees*: all of which the Lexicons will supply as they occur.

2d, Nouns of the common gender are sometimes found having two plural forms: as, שָׁנָה *a year*, pl. שָׁנִים and שָׁנוֹת *years*: so יָמִים and יָמוֹת *days*, for יָמִים or יָמוֹת, pl. of יוֹם for יוֹמִים *a day*; and, a few others with the masculine added to the feminine form of the plural: as, בָּמָה *a high place*, pl. בָּמוֹת and בָּמוֹתִים. Others again are found only in the plural number: as, פָּנִים *the face*; חַיִּים *life*; נָשִׁים *women*. Others are used in the dual only: as, רִתְּמִים *a mill*; מֵאֲזִנִּים *balances*, &c.

150. Generic nouns signifying, as they do, a whole species, may, in the singular number, be construed as being in the plural when the context requires it: as, עוֹף *fowl*, or *fowls*; יֶלֶד *child*, or *children*; צִיָּא *flock*, or *flocks*.

2d, Hence, nouns signifying *Metals, Liquids, Virtues, Vices*, to which may be added *Proper names*, are generally found in the singular number only: as, כֶּסֶף *silver*, זָהָב *gold*, יַיִן *wine*, יִשְׁחָר *oil*, חֲכָמָה *wisdom*, נְבִלָּה *foolishness*, שִׂנְאָה *hatred*, מֹשֶׁה *Moses*, צִפּוֹרָה *Zipporah*, יִשְׂרָאֵל *Israel*, &c.

3d, We have, nevertheless, תְּבִינֹת *understandings*, אֲהָבִים *loves*, חַסְדִּים *graces*, כַּעְשִׁים *angers*, חֲכָמוֹת *wisdoms*, &c.; but, in these cases, an intensive signification is generally meant.

4th, Nouns implying age are mostly found in the plural number : as, בְּעִירִים *childhood*, עֲלֻמִּים *youth*, זָקֵנִים *old age*, &c. We have, nevertheless, יְלָדוֹת for *childhood*, and עֲלָמוֹת for *youth*, to which some others might be added.

5th, Words ending in יָת and יָת, generally denote the state in which any person or thing is said to be. Hence יְלָדוֹת will signify the *state of childhood*; these words therefore need not be put in the plural number. In the other case, the word שָׁנִים is probably understood; we shall have therefore בְּעִירִים for שָׁנִים בְּעִירִים *childish years*; and so of others, which will account for the apparent anomaly.

The nouns generally found in the dual number have already been pointed out (Art. 146. 3.).

*On the Changes found to take place in Nouns, put in the  
Definite State of Construction.*

151. By the definite state of construction is meant, the juxta position of two or more nouns, not meaning the same thing, when the latter is added for the purpose of defining, or otherwise qualifying, that which immediately precedes it : as, יַד יְהוָה *Jehovah's hand*; שֶׁבֶט בְּרֹזֶל *a rod of iron*; יְמֵי נְשִׂי־חַי אַבְרָהָם *the days of the years of the life of Abraham*.

2d, Now, as these additional words are added for the mere purpose of presenting some *one definite idea*, the whole combination seems to have been considered as presenting one compound word only; and, hence, the tone-accent has occasionally been carried on to the last so construed, and the preceding vowels contracted or rejected, as far as the analogy of the words would allow.

3d, Hence, nouns having perfect and *mutable*\*

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\* What vowels are immutable will be seen when we come to treat of the forms of nouns.

vowels in their ultimate and penultimate syllables, will change that in the ultimate to its homogeneous imperfect one, and reject that in the penultimate: as, דְּבַר יְהוָה *Jehovah's word* (from דָּבַר); תּוֹרַת יְהוָה *Jehovah's law* (from תּוֹרָה).

4th, All feminine nouns, however, ending in ה־ will change the ה to ת, probably for the purpose of making the character of such words more susceptible to the hearer, than they would be with the ה remaining (Art. 146. 2.).

5th, Exceptions:—All masculine nouns singular ending in ה־\* will take ה־ when preceding others in the state of construction: as, מִקְנֵה־אַבְרָם *Abram's stock*. But Segolate nouns are subject to no variation in the singular number: as, מֶלֶךְ אַשּׁוּר *the king of Assyria*.

6th, Segolate nouns, however, having ו or י for their middle radical letter, will undergo a contraction when preceding other nouns in the state of definite construction: as, תּוֹךְ הַגֶּן *midst of the garden*, (from תּוֹךְ of תִּנּוֹךְ), by Art. 93. 1; בֵּית יַעֲקֹב *house of Jacob*; † דִּי בָעֵר (for דִּיה) *sufficient (pl.) for burning*, Isa. xl. 16. (Art. 93. 3.)

7th, All masculine dual and plural nouns ending in יִם and יָם respectively, will take the termination יִי, and reject the preceding vowel, whenever it is perfect and mutable, or otherwise contract it: e. g. דְּבָרֵי יְהוָה *Jehovah's words* (sing. דְּבַר); עֵינֵי יְהוָה, (sing. עֵין or עֵינָה, dual עֵינִים) *Jehovah's eyes*. In these cases, the terminating ם of the dual or plural may be considered as

\* This terminating vowel seems to be taken in this case, in order to avoid confounding these nouns with feminines ending in ה־.

† Hence, perhaps, the termination יִי in plural masculine nouns, as דְּבָרֵי is for דְּבָרֵיהֶם, see Art. 147. 7. note.

being purely euphonic, as the } also is in the Chaldaic, Syriac, and Arabic (Art. 91.).

On the termination יַ, occasionally found in this situation, see Art. 147. 6.

8th, From the examples already given, it will be seen, that this construction may be translated, generally, by the genitive case in other languages: but, as one or other of the particles is often introduced for this purpose, as well as to form combinations equivalent in signification to the different cases of the Greek and Latin grammars, the Student is referred to the Syntax for further information on this subject.

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## LECTURE VI.

ON THE PARTS OF SPEECH IN GENERAL, AND ON THE NOUN  
IN PARTICULAR.

152. HAVING laid down and exemplified the general principles of syllabication, &c. as found to prevail in this Language, we now come to consider the different parts of speech, and to shew how they stand in their primitive state, or as derived from one another.

1st, The Hebrew language is, like all others, found to consist of nouns, verbs, and particles,\* so arranged in sentences, as to present to the mind such ideas as are intended to be conveyed by the speaker or writer of any discourse. Of these, the third person singular masculine of the verb has generally been taken as the root, or theme, from which the other parts of speech have been derived. For my own part, however, I believe that the noun ought to be considered as the root; not only, because the learner may by this means be enabled more clearly to see how the conjugations of the verbs are carried on; but, also, because he may ascertain, with a much greater degree of precision, the force of all those nouns, which have hitherto been considered as branches of the verb. There are, besides, other reasons which induce me to believe that the noun ought to be considered as the root: they are these; 1st, There are some classes of the verbs which do not exhibit the root fully in the third person singular masculine of the preterite: and these comprehend all those verbs which have

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† The Arabian and Jewish grammarians comprehend in these all the other parts of speech generally given in the grammars of Europe.

ו or י for the middle radical, which are found complete in the noun, but defective in the verb. In some others, indeed, the noun appears in a defective form; but, in these cases, it is never found complete in the verb. Again, the variation found to prevail in the last vowel of the preterite is more naturally accounted for in the noun than in the verb; and it is a fact, that a noun having the same vowel is almost universally found to exist. Besides, the participial and other nouns, which have no tenses in themselves, are better understood, by considering them as derived from the primitive nouns, than from words conjugated as verbs. Add to this the circumstance, that a verb in the state of conjugation either is, or must be, considered as being, compounded with a pronoun, and, therefore, in an unfit state to be considered as a primitive word. It is without these pronouns, as well as every other adjunct, and when the noun is in its primitive form, that we consider it as a root;\* and, this we contend, is

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\* The school of Basra hold the same opinion with reference to the Arabic. See Ebn Farhât on this subject in M. De Sacy's *Gram. Arabe*, vol. i. p. 229, note. M. De Sacy himself thinks it will come to the same thing whether we consider the infinitive form as the root, or whether we take the third person singular masculine of the preterite, because the one may be termed the *logical root*, the other the *etymological* one, *ib.* p. 197. But why, it may be asked, are we to have two roots for the same word? And why may not that, which is termed the *logical* root, be also considered as the *etymological* one? If the one presents a form more simple than the other, which is the fact, Why, I ask, may not the less simple be considered as being derived from the other? I must confess, whatever the school of Koufa may think of it, that of Basra appears to me to have reason on their side in this question; and to their opinion I am therefore, compelled to subscribe, which M. De Sacy has also done at p. 128, note *a* of his second vol. See also the *Mikhlol* of Kimkhi, fol. קצא verso, where he expressly says, that such words as *Reuben*, *Simeon*, *Zebulun*, and the like, are derived from verbs; but that in such as חכם, רָשַׁע, צָדִיק, הָרֵב, נֶשֶׁל, the verb is derived from the noun, נגזר הפועל מן השם. The same doctrine is taught by De Balmes, when speaking of the forms of nouns.

the more natural way to proceed. Induced by these considerations, then, to give the noun the first place in treating of the etymology, we shall proceed to give the forms of the personal pronouns, as used either in connection, or not, with other nouns; not, because these words have any prior claim to our consideration; but; because we shall thereby enable ourselves to shew, when we come to detail the forms of the nouns, how these pronouns are connected with them.

No one need be alarmed on this new, or rather *old*, view of the subject before us, as to the interpretation of the Hebrew Scriptures. The only difference that can possibly arise will be, that in one case the translator will see more clearly the mind of his author, and the force of the passage he may have to translate, than he otherwise could. Nor will our lexicons or commentaries be thus rendered useless: the only difference will be, that what a lexicographer may consider as a verb, we should consider as being originally a noun; but which, by the process of conjugation with some pronoun, has assumed the functions of a verb: but, in every case, the general sense given will be the same, provided both parties agree in the radical signification of such word.—Let us now proceed to the personal pronouns.

### *Of the PRONOUNS.*

153. The pronouns are, in the Hebrew, as in other languages, 1. *Personal*, 2. *Demonstrative*, 3. *Relative*,

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See also Le Court de Gebelin, *Monde Primitif*. vol. iii. pp. 55, 56, 80, &c.; Mr. Forster's *Essay on Sanscrit Gram.* p. 540; Caroli Aurivillii *Dissertationes* Goet. 1790, p. 376, &c. It is a curious fact, that in the Burman, verbs are nothing more than participial nouns conjugated with the pronouns. See Carey's *Grammar of the Burman*, p. 79, &c. See also Humboldt on the Chinese, *Journal Asiatique*, vol. iv. p. 115.

and, 4. *Interrogative*, with which, 5. the *Reflective*, pronouns and the Definite Article, are sometimes classed. We shall, at present, consider the *Personal* Pronouns only.

*The Personal Pronouns.*

1st, These are termed *Separable*, and *Inseparable*. When *Separable*, they may be considered as representing the person, to which they belong, in the nominative case : when *Inseparable*, they exhibit only a part of the *Separable* pronoun attached to some other word. When attached to verbs, they may be said to represent either the objective, or some other oblique case ; but, when attached to nouns, they stand for the correspondent possessive pronoun : there being no other way of expressing the possessive pronominal sense in Hebrew.

2d, The *Separable* personal pronouns are as follows :

1 Person.	{	SING. COM. GEN.	
		אֲנִי, or אֲנֹכִי.....	I.
2 Person.	{	PLUR.	
		אֲנִי, rarely נִתְּנִי, and once אֲנִי	We.
		SING. MASC.	
		אַתָּה, rarely אַתָּה	Thou.
	{	PLUR.	
		אַתֶּם.....	You.
		SING. FEM.	
		אַתָּה, rarely אַתִּי	Thou
	{	PLUR.	
		אַתֶּן אַתֶּנָּה.....	You.

3 Person.	{	SING. MASC.	הוא..... He.
		PLUR.	הם, occasionally הֵם..... They.
		SING. FEM.	היא, anciently הִיא.
		PLUR.	הֵן, occasionally הֵנָּה.

3d, There are three instances in which *אתָ* *thou*, is used in the masculine gender: viz. Num. xi. 15, Deut. v. 24, and Ezek. xxviii. 14. *אתָם* is used as a feminine, Ezek. xiii. 20: *הֵמָּה* is also used as a feminine, Cant. vi. 8, Ruth i. 22, Zech. v. 10: and *הֵנָּה* as a masculine, 2 Sam. iv. 6, Jer. l. 5. *הֵן* also occurs as a masculine, Ruth i. 13. We also have *הִיא* for *הִיא*, 1 Kings xvii. 15; and *הִיא* for *הִיא* throughout the Pentateuch, if we except eleven instances. This is usually ascribed to an archaism, grounded on the supposition, that in ancient times the pronouns were all considered as being of the common gender.

4th, *אֲנִי* is probably a foreign word: Egyptian, perhaps, where we have *אֲנִי*, there being no trace of it in any of the sister dialects of the Hebrew. Gesenius finds it, however, in the Phœnician.\*

5th, The *Dāgēsh* of *אֲתָהּ*, *אֲתָהּ*, *אֲתָהּ*, *אֲתָם*, and *אֲתָן*, is put as a compensation for *ג*, which has been thrown out (Art. 82.), but which is still retained in the dialects.

6th, The *Inseparable* pronouns are abbreviated forms of the pronouns above given; they are invariably found attached to some preceding word, whether that be a noun, verb, or particle.† The following is a table of their forms, as attached to nouns; we shall give those for the verbs hereafter.

\* Lehregebäude, page 200, note.

† This may be considered as an illustration of the principle of thus abridging and compounding words in Hebrew; and as confirming in a great degree the remarks offered in the note, Art. 147. 7. above.

	SING. COM. GEN.	FOR NOUNS SING.	FOR NOUNS PLUR.
For the 1 Pers.	אֲנִי, or אֲנֹכִי we have	אֲנִי.....	אֲנִי my, or mine.
	PLUR.		
	אֲנֵהְנוּ, or אֲנֵהְנִי.....	אֲנֵהְנוּ or אֲנֵהְנִי.....	אֲנֵהְנוּ our, or ours.
2 Pers.	SING. MASC.		
	אַתָּה, or אַתָּה.....	אַתָּה, or אַתָּה.....	אַתָּה thy, or thine.
	PLUR.		
	אַתֶּם.....	אַתֶּם.....	אַתֶּם your, or yours.
	SING. FEM.		
	אַתְּ, or אַתְּ.....	אַתְּ, or אַתְּ.....	אַתְּ thy, or thine.
	PLUR.		
	אַתֶּן or אַתֶּנָּה.....	אַתֶּן.....	אַתֶּן your, or yours.
3 Pers.	SING. MASC.		
	הוא.....	הוא, or הוּא, or הוּא.....	הוא, poet. הוּא { his, its.
	PLUR.		
	הֵם.....	הֵם, poet. הֵם.....	הֵם, poet. הֵם { their, theirs.
	SING. FEM.		
	היא, or הוּא.....	היא, or הוּא.....	היא hers, her.
	PLUR.		
	הֵן, or הֵנָּה.....	הֵן, or הֵנָּה.....	הֵן their, theirs.

7th, It is to be observed, that in affixing these abbreviated pronouns to singular nouns, it will be necessary, when such word does not end in a vowel, to take that form of the pronoun which has one. This is called the *Vowel of union*. In this case, an accent will always accompany it as given above, except in those cases wherein the affix itself takes the accent. But, when the preceding word ends in a vowel, no such *union vowel* can be introduced: in that case, the abbreviated pronoun is taken which has no such preceding vowel of union.

8th, Nouns ending in י, will drop that letter upon receiving the affixed pronoun of the first person singular: as, גוֹי a nation; גוֹיִי my nation, for גוֹיִי.

9th, The words אב a father; אח a brother; and חם a father-in-law; and פה the mouth, will take י when put in construction with a foregoing noun, or when receiving any one of the above pronominal

affixes, which may be dropped by the rule (No. 8.): as, אָבִי for אֲבִי (the root being אָבָה) *my father*; אָבִיךָ *thy father* (masc.), אֲבִיךָ *thy* (fem.) *father*; אָבִיו *his father*, and so on. Some other words ending in ך for ה may take the affixed pronouns in the same way: as, פֵּרִי *fruit*; פֵּרִיהֶם *their fruit*; or, they may take it with a vowel of union: as, פֵּרִיהֶם or פֵּרִיהֶן *their* (masc. and fem.) *fruit*.

10th, Here, however, the masculine form of the pronominal affix is sometimes taken, when the sense seems to require the feminine, and *vice versâ*, see Gen. xxxi. 9, Ruth i. 8. 9. 11. 13, Ezek. xiii. 19. 20. 21, Jer. ix. 19. So also הוּא for הִיא, בְּמֹחֶה for בְּמוֹחַ Exod. xi. 6, twice. In the same manner we have מִפְּנֵי for מִפְּנֶה Jud. xi. 34; ם for ן, as, שָׂפָלָם for שָׂפָלָן Cant. iv. 2, vi. 6. So Exod. ii. 17, 2 Sam. xx. 3, twice, Psal. cxix. 152. So הֶם for הֵן Exod. i. 21, Num. xxxvi. 6, twice, Job xix. 15, Ezek. xxiii. 45. 47, Ezr. x. 3. 44, Zech. v. 9, xi. 5; מוּ as a feminine in לְמוּ Lam. iv. 10. On these apparent discrepancies, however, see the Syntax.

11th, On the contrary, ן occurs for ם: as, לְאַרְבַּעָתָן for לְאַרְבַּעָתָם *to them four*, Ezek. i. 10, twice; and again, ver. 16. 18. Also in בָּלְכָתָן Ib. ver. 9. 12. 17, *in their going*; רַבְעֵיהֶן also occurs as a masculine רַבְעֵיהֶן *their four* (sides), Ib. ver. 17; and again, in ver. 18. 24. 25. Also with a paragogic ה as, גִּוְיֵיהֶנָּה *their bodies*, Ib. ver. 11.

12th, In affixing these pronouns to nouns, it must be remembered that they are not made to agree, either in number or person, with the nouns to which they are attached, but with those to which they relate, as to the sense.

13th, Such of these inseparable pronouns as commence with a consonant, and make a syllable independently of any part of the preceding word, are to be considered as *Syllabic*; these are, that of the first person plural, נִי; those of the second, כָּה, דָּ, כֶּם, and כֵּן; of the third, הִי, הָ, הֶם, and הֵן. Such as do not constitute a syllable in themselves but require the addition of a letter from the preceding word, have been termed *Asyllabic*; see Art. 98, &c. Of these are the remaining pronouns, viz. ך, ם, ן, ף, ץ, ץ, and ן.

14th, Of these inseparable pronouns כֶּם, כֵּן, הֶם, and הֵן, are termed *grave* (Art. 123. 2.), because they always have the accent. The others are, by way of contradistinction, termed *light*.

It is of importance to make these distinctions, because the changes of the vowels of the preceding word, will, in a great measure, depend upon it: e. g. *דָּבָר* *a word*. If I affix *י* *my, mine*, the *ר* of *דָּבָר* must be taken in order to enounce this vowel: as, *דְּבָרִי*. But, by our laws of syllabication the preceding *ב* must have a perfect vowel, (*ַ*) will, therefore, remain unchanged. And, as the first (*ַ*) is not immutable, and, as the accent is with the affix, it will become (*ֹ*) and we shall have *דְּבָרִי*. This holds good with all the *syllabic* affixes. But if I take a *syllabic* affix; let it be *כֶּם* *your*; we shall then have *דְּבָרְכֶם* *your word*. In this case, the *ר* of *דָּבָר* concludes its last syllable; and, as the accent is removed, the (*ַ*) preceding this letter originally, must, by our laws of syllabication become (*-*) and we have accordingly *דְּבָרְכֶם*. But if we take *ךְ* which is also *syllabic*, we shall not have *דְּבָרְךְ*, but *דְּבָרְךָ*; because, although the affix *ךְ* is *syllabic*, the accent nevertheless accompanies the preceding syllable, which therefore remains perfect (Art. 34.) and we have *דְּבָרְךָ*. The same holds good in all other cases.

15th, Any word preceding one or other of these affixes may be considered as being in construction with it; and, therefore, subject to all those changes in the vowels, to which words so situated are (Art. 151. 3.). The only difference being, that, instead of the latter noun being written at length, it has been abbreviated, by one or other of the rules detailed in Art. 78, &c.

16th, The following are examples of the application of the Inseparable pronouns to nouns singular and plural, masculine and feminine. No example of the dual is given, because it always takes the affixes proper for the plural: as, *עֵינַיִם* *two eyes*, *עֵינִי* *my eyes*, &c.

Sing. Masc.	סוס <i>a horse.</i>
1 pers. sing. com.	סוסי <i>my horse.</i>
2 ..... masc.	סוסך or סוסכה <i>thy horse.</i>
2 ..... fem.	סוסך <i>thy horse.</i>
3 ..... masc.	סוסו or סוסה <i>his horse.</i>
3 ..... fem.	סוסה, rarely סוסה <i>her horse.</i>
1 pers. plur. com.	סוסנו <i>our horse.</i>
2 ..... masc.	סוסכם <i>your horse.</i>
2 ..... fem.	סוסכן <i>your horse.</i>
3 ..... masc.	סוסם, poeticè סוסמו <i>their horse</i>
3 ..... fem.	סוסן or סוסנה <i>their horse.</i>

Plur. Masc.	סוסים <i>horses.</i>
1 pers. sing. com.	סוסי <i>my horses.</i>
2 .... masc.	סוסך <i>thy horses.</i>
2 ..... fem.	סוסך <i>thy horses.</i>
3 ..... masc.	סוסיו or סוסו <i>his horses.</i>
3 ..... fem.	סוסיה <i>her horses.</i>
1 pers. plur. com.	סוסינו <i>our horses.</i>
2 ..... masc.	סוסיכם <i>your horses.</i>
2 ..... fem.	סוסיכן <i>your horses.</i>
3 ..... masc.	סוסיהם, or poeticè סוסיהמו <i>their horses.</i>
3 ..... fem.	סוסיהן <i>their horses.</i>

17th, Example of a feminine noun in both numbers with the affixed pronouns.

Singular.	תורה <i>a law.</i>
1 pers. sing. com.	תורת* <i>my law.</i>

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\* The final ה becomes ת by Art. 151. 4.

2 pers. sing. masc.	תֹּרְתָךְ <i>thy law.</i>
2 ..... fem.	תֹּרְתֶיךָ <i>thy law.</i>
3 ..... masc.	תֹּרְתּוֹ or תֹּרְתָהּ <i>his, its law.</i>
3 ..... fem.	תֹּרְתֶיהָ, rarely תֹּרְתָהּ <i>her, its law.</i>
1 pers. plur. com.	תֹּרְתֵנוּ <i>our law.</i>
2 ..... masc.	תֹּרְתֵכֶם <i>your law.</i>
2 ..... fem.	תֹּרְתֵיכֶן <i>your law.</i>
3 ..... masc.	תֹּרְתָם, poetice תֹּרְתָמוּ <i>their law.</i>
3 ..... fem.	תֹּרְתֵן תֹּרְתֵיהֶן <i>their law.</i>

## Plural.

	תֹּרֹת <i>laws.</i>
1 pers. sing. com.	תֹּרֹתִי <i>my laws.</i>
2 ..... masc.	תֹּרֹתֶיךָ <i>thy laws.</i>
2 ..... fem.	תֹּרֹתֶיךָ or יְכִי <i>thy laws.</i>
3 ..... masc.	תֹּרֹתָיו or תֹּרֹתֶיהָ <i>his, its laws.</i>
3 ..... fem.	תֹּרֹתֶיהָ <i>her, its laws.</i>
1 pers. plur. com.	תֹּרֹתֵינוּ <i>our laws.</i>
2 ..... masc.	תֹּרֹתֵיכֶם <i>your laws.</i>
2 ..... fem.	תֹּרֹתֵיכֶן <i>your laws.</i>
3 ..... masc.	תֹּרֹתֵיהֶם, or poetice יְמוֹ <i>their laws.</i>
3 ..... fem.	תֹּרֹתֵיהֶן <i>their laws.</i>

18th, Nouns ending in תָּ take the affix תָּהִי instead of וּ or הִי in the third person singular masculine, rejecting first their final letter הִ as, עֲלֵהּ *a leaf*; עֲלֵהִי *his leaf*; שָׂדֶהּ *a field*; שָׂדֶהִי *his field*. In the same manner they reject their final letter when they receive the feminine affix of the same person, which is either תָּהִי or תָּהִי as, שָׂדֶהּ *a field*; שָׂדֶהּ *her field*; מִקְרָהּ *an accident*; מִקְרָהּ *her accident*, Ruth ii. 3; מִרְאֶהּ *an appearance*; מִרְאֶהּ *its appearance*.

## Anomalies.

19th, שֵׁנִי *his flock* (of sheep), Deut. xxii. 1, from שֵׁנִי. The affix תָּהִי is occasionally found attached to other nouns: as, פִּילֶגְשָׁהּ

*his concubine*, Judg. xix. 24; *his yoke*, Nah. i. 13; *his light*, Job xxv. 2. And also with plurals: as, *his heroes*, Nah. ii. 4.

20th, The following examples are also anomalous. 2 Pers. masc. *חֶלְכָּךְ* Ps. x. 14; according to some. 2 Pers. fem. *שְׁלִשְׁתֶּיךָ* *thy third part*, with ' inserted, Ezek. v. 12; *נִתְּנָה* *giving thee*, Ib. xxiii. 28; *כֻּלָּהּ* for *כָּלֶיהָ* *the whole of it*.

Of the first person plural *מִוֶּדְעֵנוּ* *our acquaintance*, Ruth iii. 2; *לִימָנוּ* *our substance*, Job xxii. 20. Of the second fem. *זִמְתְּכֶנָּה* *your baseness*, Ezek. xxiii. 48.

Of the third masc. *כָּלָהֶם* *all of them*, 2 Sam. xxiii. 6. Of the third fem. *כָּלָהֶנָּה* *the whole of them*. So Gen. xli. 21; *תְּרִבְנָהּ* for *תְּרִבֶּן* *the midst of them*.

### With Nouns Plural.

21st, 1 Pers. sing. *עֲדוּתִי* for *עֲדוּתִי* *my testimonies*, Ps. cxxxii. 12. The union vowels of the affix of the 3 fem. sing. are sometimes contracted: as, *אֲחֵיוֹתֶיךָ* (Art. 93. 3.) for *אֲחֵיוֹתֶיךָ* *thy sisters*, Ezek. xvi. 52, &c., in which case the ' *Yod* is dropped. This sometimes takes place in the masc. pronoun: as, *מַכּוֹתֶיךָ* *thy strokes*, for *מַכּוֹתֶיךָ* Deut. xxviii. 59. So *מְלָאכְכָּה* *thy messengers*, Nah. ii. 14. It. 2d fem. *בִּסְתוֹתֶיכֶנָּה* *your pillows*. Of the 3d masc. *תַּנְמוּלוֹתָיו* *his benefits*, Ps. cxvi. 12. Of the Chaldaic form: *אֲלִיָּהֶם* *their posts*. 3d fem. *אֲתִיקֶיהָ* *its galleries*; *גּוֹיֵתֶיהֶנָּה* *their bodies*, Ezek. i. 11, &c.

22d, The affix *כֶּם* of the 2d pers. plur. masc. is, in one instance, preceded by (·);\* as, *תְּפֻזּוֹתֵיכֶם* *your dispersions*, Jer. xxv. 34. These may all perhaps be the result of errors in transcription.

23d, The ' which precedes the affixed pronouns in the plural numbers of nouns is frequently dropped: as, *וַיִּרְכָּה* for *וַיִּרְכָּה* *thy ways*, &c. But, many of these anomalies will come under the rules detailed in Artt. 78. 147. 7, &c. and will, therefore, be rather apparent than real; the rest perhaps are the mere mistakes of the copyists.

N.B. The demonstrative and other pronouns will be given when we come to treat on the particles.

### On the Use, Signification, and Forms of Words generally.

154. Words are nothing more than sounds, simple or

\* In some editions regularly '...

compound, which have been allowed by mutual consent to represent the ideas conceived in the mind of one person to that of another. Whether any of these were first imparted to man by the Creator, or whether he had only the powers given sufficient for appropriating such sounds for the purposes of conversation, it is impossible now to say: nor is it very important; for, in either case, their adoption will be traced to the appointment of the Deity, either mediately, or immediately. From what is revealed in the Scriptures, I am inclined to believe, that it was an immediate appointment, as far at least as the necessities of man might first have required; leaving it to his ingenuity to extend and cultivate them as the increasing wants or refinements of society might suggest. If, then, this gift was immediate, nothing can be more probable than that the use of words would be grounded upon some analogy; which, it is likely, would also have been the case, had unassisted reason been left to shift for itself. In any case, then, we might expect to find that some analogy had been resorted to in the structure of language, whether we originally possessed the skeleton of it either as given by inspiration, or, as made by man for his own use. Substances must have had names, and these must have been such as would generally be allowed, whether we can now see their suitableness or not. The same must be true of events; and whether we can now see the reason why certain words, or sorts of words, have been employed for these purposes or not, it must be next to certain, that there once was some immediate cause for both their adoption and forms.

2d, If then this be the real state of the case, it may be worth while to consider, in the next place, how the primitive significations of words would in process of time be varied, in order to meet the necessities which would

daily arise. Let us, in the first place, take the word **הלך** *walking, going, proceeding*. This, we can suppose, was the name given to that sort of action, whereby a person removes himself from one place to another. If then we add some other words, this may be made to mean, proceeding *towards*, either as a friend or an enemy.—*From, with, &c.* with the additional ideas of *co-operation, resistance, joining, opposing*, or the like. In the next place, this action might be applied to the mind, and then signify, its *progress, improvement, general conduct, conversation, &c.* and, in such acceptations is this word used. Hence, Enoch is said to have *walked* with God, **וַיִּתְהַלֵּךְ עִנּוֹךְ אֶת-הָאֱלֹהִים**, Gen. v. 22. Again, it may be applied to the state of any thing, as being in progress, and this may be understood as intimating either *increase* or *diminution*: as, **וַיֵּלֶךְ הַלֹּךְ וְגָדַל**, Gen. xxvi. 13. So, *he proceeded, proceeding and becoming great*, i. e. *gradually*. And, Ib. viii. 3, &c. **וַיָּשְׁבוּ הַמַּיִם וַיִּחְסְרוּ הַלֹּךְ וַיָּשׁוּב וַיִּחְסְרוּ** . . . . and *the waters returned . . . . proceeding and returning, and they decreased, &c.* And hence this word is often used in the sense of proceeding *gradually*.\* Again, let us take the word **עָלָה** *rising, mounting up, &c.* This, then, with certain adjuncts, may signify *to become superior to*, or *to get the upper hand over*, another; *to conquer him, to humble him*; also *to excel in state, dignity, power, &c.*: the being conversant *upon, or about*, any thing: being *near* a place or thing, *before* it, or, as we say in English, *over against* it: also, *over* and *above*, implying *excess*: being *incumbent upon*, as a duty, &c. all of which

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\* So also the Persian رفتہ رفتہ *going, going, for gradually*. So Virgil, Vires acquirit eundo.

might arise out of the primitive word, by considering it, either in its proximate or remote bearings: and such are the acceptations in which this word, in one form or other, is actually found.

3d, If then we can conceive that words would thus be made to vary in their significations, in consequence of their different bearings, as above noticed, we shall find no difficulty in also seeing, how the *cause, beginning, continuation, completion, consequence*, &c. of any action may be intimated by such words, as also the *ability, duty, right, will, endeavour, custom, occasion, permission, notification*, &c. which may also be implicated in the more remote signification of such words: which according to the Grammarians and Commentators,\* has actually taken place in many instances in the Hebrew; as, indeed, it has, in a greater or less degree, in all languages; and which is nothing more than the necessity of the case absolutely requires.

4th, The *law or necessity* by which this variety has been brought about, has, for convenience sake, been termed *Tropology*, which, for the same reason, has been divided into *Metonymy, Irony, Metaphor, and Synecdoche*. METONYMY respects *cause and effect; subject and adjunct*: IRONY, *contrariety*: METAPHOR, *comparison*: SYNECDOCHE, distribution, as to the whole with reference to its parts; the *genus* to its *species*, the *material* to the *thing composed out of it*, &c. For a full account of which the reader is referred to the second volume of the *Philologia Sacra* of Glassius, or the work of Storr, books which every student of the Hebrew Language ought to have.

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\* See Glass. *Philolog. Sacr. Ed. Dathe.* p. 178—249. &c. Storr. *Observ.* p. 1, &c.

5th, Let it be remembered, however, we are not to recur to these figures, in order to reconcile any passage we may meet with, to our own preconceived notions. It must appear clearly from the context, considered in conjunction with the character of the writer we may be consulting, that such figure has really been used, otherwise we shall make the sacred writers occasionally to talk like madmen; and perhaps extract from the same writer, nay the same passage, the most incongruous and discordant notions.

6th, When, therefore, we have to give the meaning of any particular word, which seems to present some difficulty, we must consider carefully whether the primitive, or some derived signification, is to be used. When the usual acceptation of such word will answer our purpose, the work is done, and we need proceed no further: but, when this is not the case, we must try in what way our principles will help us: e. g. We find in Job ii. 9, the following passage, which has given no small trouble to the Translators and Commentators: **בִּרְךָ אֱלֹהִים וָמָת**, which in our authorized version is, “Curse God and die.” The word from which the principal difficulty has here arisen is **בִּרְךָ**. The best explanation I can give is this: **בִּרְךָ** used as a verb, seems first to have been applied to camels, when kneeling down to receive their *burdens*.\* Hence, perhaps, the idea of submission in kneeling for the purpose of receiving something from a superior: and hence also receiving a blessing; and, actively, giving or bestowing one: also to ask or receive a blessing on

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\* See the *Sihâh* of Jauhari and the *Kāmoos* under this word, which give <sup>س / ي / ز / د</sup> **الزيادة** *increase*, and <sup>س / ي / ه / ع</sup> **السعادة** *happiness*, &c. as its meaning, &c. See also Gen. xxvii. 36, Jos. xv. 19, &c.

departing, &c. To which קֶלֶל *lightness* is opposed as being *a curse*, Gen. xxvii. 12, &c. In the next place, as *imposing a burden* seems to be connected with the primitive meaning of this word, this signification also may be taken in the sense of *oppression, affliction*;\* and, actively, treating or considering another as the author of it; which, I believe, is the meaning of the word in this place. Storr (p. 37—8.) has taken it in the sense of *bidding farewell*, and hence of *forsaking* and *giving up*. Parkhurst, with some of his school, has taken it as an *irony* here, which is hardly necessary.—What has here been said is intended to refer to unaugmented words generally. On the augmented ones we shall have something to offer hereafter.

7th, With reference to the forms of Hebrew words the student will readily perceive, that if the root in its simplest form, which is constant, will always represent a certain class of words; then, upon any augmentation being made either in its vowels or consonants, or both, other forms will be produced, which may severally represent words of other classes, each having meanings or shades of meaning peculiar to themselves: and, such is actually the case.

8th, If then this be the case, we can adopt certain words representing the various forms found to prevail; and these we can use, like the formulæ in Algebra, to

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\* The Author of the *Kāmoos* has وَالْحَمَلَةُ أَوْ رَجَالُهَا الَّذِينَ يَسْعَوْنَ

وَيَتَكَمَّلُونَهَا &c. which are all to this purpose. So ذَلَّلَ is taken to signify *baseness* in a bad sense, and *humility* in a good one. See the *Moallakah* of Antara by Menil and Wilmet, p. 135. The same is the case with many other Arabic words. See also the *Notæ Miscellanæ* appended to the *Porta Mosis* by Pococke, cap. ii.

designate whole classes of others having the same forms. Thus, פִּקֵּד, may be put for any word, having the vowel *Páthakh* only, between its first and second radical letters. In like manner פִּקֵּד, פִּקֵּד, פִּקֵּד, may represent any others having a *Khólém*, *Tzéré*, or *Khírík*, in the same place, respectively, which are the forms of primitive nouns, generally having an abstract signification. In the next place, פִּקֵּד, פִּקֵּד, פִּקֵּד, &c. or, with one or other of the letters הַאֵמֶנֶתִי, as, פִּקֵּד, מִפִּקֵּד, &c. may represent other words, having the same vowels or consonants either preceding or following the same letters of the root respectively, and may each be severally put down as a formulæ designating any class of such words. And, as the roots of words in Hebrew always consist of three letters, the servile letters or vowels being always the same, these formulæ can always be applied.

9th, In the Rabbinic grammars, dictionaries, and commentaries, the word פִּעַל, with its variations, is taken as the common measure of all other words; but, as great inconvenience arises from the use of this word, on account of the medial ע, we have, with Schröderus and others, taken פִּקֵּד, not indeed that it is entirely unexceptionable, there being one of the בגדכפת letters, both as its initial and final letter: but because it is sufficiently applicable to our purpose.

155. It will appear from what has been said (Artt. 77. 78. 79. 80. 81. 82.) that primitive nouns, originally consisting of *three* radical letters, may frequently be found with *two* only; and there are cases to be noticed hereafter, in which we have but *one*. Making these allowances, therefore, the forms of all nouns will be either *Simple*, *Augmented*, or *Compound*.

2d, The simple forms, as already noticed (Art. 154. 8.) will consist of the radical letters (supposing none

of them to have been dropped as mentioned above) accompanied by one or two vowels.

3d, The augmented forms of nouns will consist of one or other of the simple forms augmented, either by the reduplication of its middle radical letter by *Dāgэш*, or by the addition of one or more of the letters *האנתי*, or by both taken together.

4th, Compound words are those which are formed by the combination of one or more words, simple or augmented, written together as one, contracted or abridged it may be as the rules may require.

5th, The simple forms may be divided into two classes, the first of which may, from their peculiarities, be termed Segolates: the second, Primitive nouns, only.

6th, By Segolate nouns is meant, nouns, which in addition to their primitive vowel, generally introduce an additional (◌◌) for the sake of Euphony (Art. 114.). In the other class of primitive nouns this does not take place.

7th, We shall first consider the different sorts of Segolate nouns, and then proceed to the others, whether simple, augmented, or compounded; giving, at the same time, the forms which they severally assume in forming the plural number—in the state of construction, whether singular or plural; and when having any of the pronouns attached to them.

156. The forms of the primitive Segolate nouns are the following: viz. I. *פָּקֵד*, the alternate form of which is, *פָּקֵד* or *פָּקֵד*: II. *פָּקֵד*, alt. *פָּקֵד*: III. *פָּקֵד*, alt. *פָּקֵד*: IV. *פָּקֵד*, alt. *פָּקֵד*: V. *פָּקֵד*, alt. *פָּקֵד*; which are generally abstract in signification; and, in the leading form, have the accent on the penultimate (Art. 123. 1.).

2d, Now, as the pronunciation of the leading forms of these words would, in many cases, be exceedingly dif-

ficult, an additional vowel, (◌) *Sēgól*, for the most part, is introduced in order to obviate that difficulty (Art. 114.): e. g. instead of saying פִּקֵּד, where it would scarcely be possible to enounce the פ, by introducing (◌), we shall have פִּקֶּד; and, in order to avoid the concurrence of two dissimilar vowels, the former will also become (◌), and then we shall have פִּקֶּד instead of פִּקֵּד. Hence, we have מֶלֶךְ for מֶלֶךְ *a king*; סֵפֶר for סֵפֶר or סֵפֶר *a book*; and so of some of the other forms.

In some cases, however, where no difficulty of pronunciation would arise, the primitive form is retained: as, גֵּיאָ *a valley*; חַטָּא *sin*; נָרָד *nard*; קֶשֶׁט *justice*; which also occurs with (◌): as, קֶשֶׁט Ps. lx. 6, and also in the alternate form קֶשֶׁט Dan. ii. 47, iv. 34.

3d, In all cases, in which this class of words will, by the accident of Grammar, receive any asyllabic augment, there will no longer remain a necessity for this Euphonic vowel, and then the primitive or alternate form of the word will be used: as, מֶלֶכוֹ *his king*; מְלָכִי *kings* (in construction); and מְלָכִים (from the alternate form מֶלֶךְ) *kings*, when not in the state of construction. So also in the feminine form, מֶלֶכָּה *a queen*, which in the plural number will take the alternate form מְלָכוֹת, from מֶלֶךְ, as before. The (◌) becomes (◌) *Kāméts*, by Artt. 99. 147. So also שֶׁבֶקוֹ *his shoulder*, from שֶׁבֶק *shoulder*; קִדְּשׁוֹ *his holiness*, from קִדְּשׁ. The accent being removed, causes the first vowel to become imperfect (Art. 34, &c.).

4th, As we have already laid down the rules relating to the formation of the feminine gender of nouns (Art. 142.), of the plural number (Artt. 146, 148, &c.), to the state of construction (Art. 151.), and to the inseparable pronouns as affecting the nouns (Art. 153.),

it is now our intention to shew, in each form as far as necessary, in what way the vowels are affected by these circumstances. We have chosen this method of detailing what has been termed the *mutationes punctorum*, because this seems to be the only one likely to be of any service to the Student. In the grammars of Buxtorf and others of his school, it was customary to give a considerable number of rules on this subject, with a few examples; and then to leave the Student to make his way as well as he could. But, as the analogy of words is the only sure guide, little use could be made of the rules, until the Learner had become familiar with it; and, when this was done, those rules were almost useless. In the more modern grammars of Germany, the analogy is first taught, and then the nouns are divided into a number of declensions. But this seems to be labour thrown away; for, if the Student is once made acquainted with the laws of syllabication, and the forms of words, any further classification of these forms, must rather tend to confuse him than the contrary. But, supposing this not to be the case, still the labour is multiplied; and, as far as I can see, for no useful purpose.

I was agreeably surprised to find, upon turning over the Rabbinic grammars of D. Kimchi and those who have followed him, that under the forms of the nouns, the changes of the vowel-points are in all cases given; which, indeed, had appeared to me the most rational way of proceeding. In conformity with this principle then, it is our intention to proceed to the classification of the nouns, beginning with those termed *Segolate*, giving at once all we believe to be necessary for the information of the Student, and adding such notes on the different forms as the circumstances of the case shall

seem to require. Having already given a classification of the Segolate nouns, we shall now proceed to exemplify them.

5th. *On the First Species of Segolate Nouns of the forms פֶּקֶד, פְּקֹד, or פְּקָד.*

FORMS.	EXAMPLES.	STATE OF CONSTRUCTION.		
		Fem. Gen.	Masc.	Fem.
פֶּקֶד   פְּקֹד   פְּקָד	מֶלֶךְ <i>a king.</i>	מַלְכָּה <i>a queen.</i>	מֶלֶךְ	מַלְכָּת
or, Alt.				
פֶּקֶד   פְּקֹד   נְבֵר	<i>a man</i> (Chald. Syr.)	—	נְבֵר	none.
or				
פֶּקֶד   פְּקֹד   כְּתָב	<i>a writing.</i>	—	כְּתָב	none.

6th, The *Absolute* masculine plurals (Art. 147. 3.) of all Segolate nouns, excepting those only which have (י) *Khōlēm* for one of their vowels, take the form of פְּקֻדִים; feminines take that of פְּקֻדוֹת. In the first case, therefore, we shall have מַלְכִים, and in the feminine מַלְכוֹת, from the alternate forms (Art. 156. 1.). And, so of all others, whether of the masculine or feminine gender, with the above exception. The plural form, as used in construction with another noun, as also in conjunction with any of the inseparable pronouns, will follow the primitive form of these words (Ib. 3.). In the words given above we shall have מַלְכֵי, and מַלְכוֹת, for the plural forms for construction. But, כְּתָב has כְּתָבֵי, and נְבֵר does not occur in the plural form for construction. It should be observed, however, that the Chaldaic and Syriac forms פֶּקֶד or פְּקֹד are to be referred, sometimes to one class, and sometimes to another, of the Segolate nouns: thus כְּתָב is manifestly of the class פֶּקֶד, the plural in construction being כְּתָבֵי; but כְּסָף belongs to פְּקֹד, the plural of construction, no less than the forms found with the pronouns being כְּסָפִי: as, כְּסָפִי *his silver*; כְּסָפֵיהֶם *their pieces of silver*.

7th, The regular forms, for the affixed pronouns, singular and plural of the first form, are, as מַלְכִּי, מַלְכָּךְ, מַלְכָּנוּ, מַלְכֵיכֶם, מַלְכֵיהֶם, and, by analogy, though not occurring in the text, מַלְכֵיךְ, מַלְכֵיהֶם, &c. So that the plural of construction,—that used in connection with the pronouns of the second and third persons masculine and feminine plural, will be regulated by the primitive forms of these nouns; and in all other cases they will follow the alternate

form, פִּקֹּד, or פִּקְדוֹ, due regard being had to the laws of syllabication.

8th, זֶמֶן *time*, takes *Dāḡēsh* in the final ך when the word receives any assyllabic augment: as, זְמַנִּים *times*, זְמַנֵּיהֶם *their times*, &c. But this word probably belongs to some of the augmented forms.

9th, It should be remembered, that in every case in which a guttural letter is the second or third of such word, the accompanying or preceding vowel may be ( - ); as, זְרַע *an arm* (Art. 114.). For a list of nouns of this form, see the "Arcanum Formarum" of Simonis, p. 307, &c.

10th, It should also be observed, that some Segolate nouns are, in their original forms, of the feminine gender: and, that, generally, words do not receive the termination הָ as distinctive of that gender, except such as relate to sex.

11th, There is a considerable number of defective forms, which may be referred to the *Segolates*, of which the following belong to this class in particular: מוֹת *death* (prim. מוֹת, Art. 114.), which in construction, or with the pronouns, will take the form מוֹת (Art. 151. 6.): as, מוֹת הַיֶּלֶד *the death of the child*, Gen. xxi. 16. So מוֹתוֹ, מוֹתָהּ, מוֹתָם, &c., and in the plural number מוֹתָיו, &c.; עוֹלָה *iniquity*, fem. עוֹלָה *id.* and contr. עוֹלָה; דּוֹר *an age*, generation (prim. דּוֹר, Arab. دُور Art. 93.)

12th, Examples with a medial י: צֵיד (prim. צֵיד, Arab. صَيْد) *hunting*, fem. צִידָה *id.* (Art. 93. 3.); בֵּית (prim. בֵּית, Arab. بَيْت), in constr. בֵּית, with pron. בֵּיתוֹ, בֵּיתִי, &c. (Art. 151—6.). The plural now in use, viz. בֵּיתִים, is evidently derived from another primitive.

Of Nouns doubling the last radical letter:—גֶּן *a garden* (prim. גֶּן, by Art. 83.) fem. גִּנָּה *id.* (Ib.) And, with the pronouns, גִּנִּי, גִּנּוּ, &c. plur. abs. גִּנִּים for גִּנָּיִם, and fem. גִּנּוֹת for גִּנָּוֹת, in order perhaps to avoid the too frequent recurrence of the same sound. The form of construction taken by the feminine is גִּנָּת, instead of גִּנָּת, probably for the sake of variety. So פֶּר *pure* (prim. פֶּר, Arab. بَر): fem. פִּרְה, for פִּרָּה (Art. 115.) *purity*. In the plur. constr. masc. פִּרְי for פִּרֵּי.

—With medial ך and final ם:—שׁוֹנָה, prim. form, and, by apocope שׁוֹ (Art. 80.) *vanity*; fem. שׁוֹנָה *destruction*. So with ך, גִּיא prim. form, *a valley*. In constr. גִּיא, and, by apocope גִּי, also in construction, גִּי; pl. גִּיאֹת, and with the light affixes, גִּיאֹתֶיךָ *thy vallies*.

—With final ו or י:—עַד (prim. עֲדָן or עֲדִי) *eternity*; so אָחוּי for אָחוּ (Art. 93. 2.) *a bulrush*; שָׁחוּי *swimming*.

—With medial נ:—אֶפֶס for אֶפֶת (Art. 82.) *the nose, anger*; with the pronouns, אֶפֶס, אֶפֶד, אֶפֶי, pl. אֶפֶי, אֶפֶד, &c.; and in constr. אֶפֶי. The absolute form of the plural does not occur: but, in the dual we have אֶפֶיִם, which would have the same form, in constr. and with the pronouns, with those given above.

For further examples of this kind, the Student is referred to the “Arcanum Formarum” of Simonis, sectio v. throughout.

### 157. Of the Second Species of Segolate Nouns.

FORMS.		EXAMPLES.	Fem. Form.	IN CONSTRUCTION.	
Prim.	Usual Do.			Masc.	Fem.
פָּקֵד	פָּקֵד	חֵלֶךְ <i>an age.</i>	חֵבְרָה <i>society.</i>	חֵלֶךְ	חֵבְרָת
פָּקֵד	פָּקֵד	שֵׁכֶם <i>a shoulder.</i>	—	שֵׁכֶם	—

Nouns of this species occur but rarely: and it is doubtful whether the last of these does not more properly belong to the primitive form פָּקֵד, as we have it with the pronouns שֵׁכְמִי, שֵׁכְמָךְ, &c. But, as a proper name (as some think) with the local הָ we have שֵׁכְמָה *towards Shechem*, Hos. vi. 9.

In the first example, we have חֵלְכִי, &c. with the pronouns.

### 158. Of the Third Species.

FORMS.		EXAMPLES.	Fem.	IN CONSTRUCTION.	
Primitive.	Usual Do.			Masc.	Fem.
פָּקֵד	פָּקֵד & פָּקֵד	נֶרֶד <i>nard.</i>	—	נֶרֶד	—
		חֵלֶךְ <i>a portion.</i>	חֵלְכָה <i>id.</i>	חֵלֶךְ	חֵלְכָת
פָּקֵד	פָּקֵד	חֵבֶל <i>vanity.</i>	חֵבְלָה <i>kin.</i>	חֵבֶל	חֵבְלָת

The absolute form of the plural is here, as before, פָּקֵדִים masc. and פָּקֵדוֹת fem.: as, חֵלְכִים, but חֵלְכָת does not occur. So חֵבְלִים *pains*; חֵבֶל *vanity*, חֵבְלִים *vanities*, and so of others. The pronouns are affixed thus: חֵלְכִי *his portion*; חֵלְכִי *my portion*; חֵלְכֵיהֶם *their portion*. So fem. חֵלְכָה *id.*, חֵלְכָתִי, חֵלְכָתְךָ, &c. חֵבֶל pl. in constr. is חֵבְלִי: of חֵבֶל, חֵבְלִי, &c.

חֵטָא *sin*, is with the pronouns חֵטָאִי, חֵטָאָךְ, &c. In the plur. abs. חֵטָאִים, constr. חֵטָאִי: with the pronouns, חֵטָאִי, חֵטָאִיךָ, חֵטָאִיךָ, חֵטָאִיךָ, &c. and so on.

The nouns of this species are numerous. The following are a few examples: *חַפֵּץ* *will, delight*; *עֵדֶן* *pleasure*, also the proper name of a place; *חֶשֶׁב* *a girdle*; *חֶלֶב* *fat*. But *שֶׁבֶט* *a rod*; *מִצְחָה* *the forehead*; *שֹׁכֵל* *understanding, acuteness*, with some others, take the pronouns, &c. after the form *פָּקֶד*: as, *שֶׁבֶטוֹ* *his rod*; *מִצְחָהּ* *his forehead*; *שֹׁכְלוֹ* *his understanding*. So *עֶקֶב*, which also occurs of the form *עֶקֶב*, we have *עֶקְבֶיךָ* *thy vestiges*, Jer. xiii. 22; and, in construction in the feminine gender *עֶקְבוֹת*: but these may, perhaps, be derived from different primitives.

2d, The following are a few of the defective nouns, which seem to belong to this species: *גֵּז* *a fleece*; (prim. *גִּזָּה* Art. 83.), fem. *גִּזָּה* for *גִּזָּה*, constr. *גִּזָּת*, masc., in constr. *גִּזָּי* *cuttings*; *גִּרָּה* *the cud* (prim. *גִּרָּר*); *חֶף* *the palate* (prim. *חֶפֶף*, Art. 82.), with the pronouns *חֶפֶי*, *חֶפֶךָ*, *חֶפְכֶּם*, &c. For further examples, see the “*Arcanum Formarum*,” p. 326, &c.

3d, Chaldaic and Syriac words often occur of the form *פָּקֶד*: as, *כֶּסֶף*, Heb. form *כֶּסֶף* *silver*; *מִלָּה* *counsel*. So, in Hebrew, *שֹׁאֵת* instead of *שֹׁאֵת* *elevation*. See the “*Arcanum Formarum*,” pp. 309, 310.

### *Of the Fourth Species of Segolate Nouns.*

159. This, according to our arrangement, will comprehend all primitive nouns of the forms *פָּקֶד*, and *פָּקֶד*, but of the latter no examples occur.

FORMS.		EXAMPLES.	IN CONSTRUCTION.		
Primitive.	Usual.		Fem.	Masc.	Fem.
<i>פָּקֶד</i>	<i>פָּקֶד</i>	<i>כֶּבֶשׂ a lamb.</i>	<i>כֶּבֶשָׁה</i>	<i>כֶּבֶשׂ</i>	<i>כֶּבֶשֶׁת</i>
		<i>יָתֵר excellence.</i>	<i>יָתֵרָה</i>	<i>יָתֵר</i>	<i>יָתֵרֶת</i>

2d, Here, as before, the plurals, &c. are regularly formed: as, pl. abs. masc. *כֶּבֶשִׁים*, fem. *כֶּבֶשׁוֹת*, the pl. masc. of construction does not occur in this example: but, for the fem. we have *כֶּבֶשׁוֹת*. The only instance in which this word occurs with the pronoun is Job xxxi. 20, *כֶּבֶשִׁי*. So *נֶדֶר* *a vow*; *צֶדֶק* *justice, righteousness*; *לֶמֶךְ* *learning*; *בְּטַח* *confidence*; to which many more may be added. Of the Defective nouns, *עִיר* (*עִירָה*) *a city*, pl. *עִירִים* for *עִירִים* (Art. 79.); *פִּי* *the mouth* (prim. *פִּיהָ*, the latter *ה* being dropped, Art. 80, and the first changed to *י*, Art. 86.). So, with the pronouns: *פִּי* for *פִּי* (Art. 81.) *my mouth*; *פִּיךָ* *thy mouth*; *פִּיו* *his mouth*, &c.: and, in the fem. plur. *פִּיּוֹת* *mouths*, and masc. *פִּים*. The Learner should be

informed, however, that it is often extremely difficult to say, to which of the forms such words as these belong; and, as it is not of very great importance to which they are attached, we shall on every occasion offer but a very few.

### *Of the Fifth Species.*

160. These have the primitive forms פָּקַד, and פָּקֵד, and constitute a considerable class of Nouns in the Hebrew language.

FORMS.		EXAMPLES.	IN CONSTRUCTION.		
Primitive.	Usual Do.		Fem.	Masc.	Fem.
פָּקֵד	פָּקַד	קֹדֶשׁ holiness.	אֶבְלָה meat.	קֹדֶשׁ	—
Also פָּקֵד as		קִשְׁט and קִשְׁט truth.	Id.		—
פָּקֵד	פָּקַד	קִשְׁט Id.	בֹּאֵשׁ stink.	בֹּאֵשׁ	—

2d, Of this last form, perhaps, no other word occurs, unless the Infinitives of the form פָּקַד are to be added: which, however, upon receiving one or other of the pronouns, assume the same form with the first, and which are never found in the plural number.

3d, The masculine plural of the first of these forms is regularly פָּקִידִים: as, קֹדֶשִׁים, the substitute for *Shévá* preserving the original vowel of the word. In the plural of construction, we have קֹדֶשֶׁי; and with the pronouns singular and plural, קֹדֶשֶׁי, קֹדֶשֶׁי, &c.; pl. קֹדֶשֶׁי, קֹדֶשֶׁי, קֹדֶשֶׁיכֶם, קֹדֶשֶׁיהֶם, &c. all regularly formed. In the word ראש (for ראש), we have in the plural ראשִׁים and ראשֵׁי, for ראשִׁים and ראשֵׁי, by Art. 79, א being preserved to avoid ambiguity. With the pronouns ראשִׁי (for ראשֵׁי), on account of the concurrence of א with the preceding vowel (Art. 93. 5.), ראשֵׁיכֶם, ראשֵׁיהֶם, &c. The same form prevails in the plural with the pronouns: as, ראשֵׁי, ראשֵׁיכֶם, &c. In some instances קֹדֶשׁ is thought to take the same plural form: as, קֹדֶשֶׁי, קֹדֶשֶׁי, &c. for קֹדֶשִׁים, &c. But in these cases, the primitive may have been of a different form: if not, this word is occasionally anomalous, or erroneously written. So, שָׁרֵשׁ a root, שָׁרֵשֶׁי, שָׁרֵשֶׁי, &c.; but in construction שָׁרֵשֶׁי: שָׁרֵשׁ a threshing floor, fem. makes its abs. pl. שָׁרֵשֶׁי for שָׁרֵשֶׁי by a similar anomaly: and, in the pl. of con-

struction we have גְּדֹלָה. From גָּדַל we also have גְּדֻלָּתוֹ *his greatness*; from חָמַץ, חֲמִצּוֹ *his handful*.

4th, When the middle letter happens to be a guttural (◌) becomes (◌) (Art. 114.): as, תֵּאֵר *form*; בָּחַן *a pustule*, &c., while in some instances (◌) remains: as, אֶהָל *a tent*; בָּחוּ *the thumb*.

5th, In some instances also, *Khōlēm* remains in the abs. pl.: as, אֶהָלִים; as also in those which have not the grave suffixes: as, אֶהָלָיו, אֶהָלֶיךָ; but, in construction, and with the grave suffixes, the first vowel is *Kāmets Khātúph*: as, אֶהָלַי, אֶהָלֵיכֶם, &c., which are regular. D. Kimchi takes it to be *Kāmets*.\*

6th, בָּחוּ *the thumb*, fem. forms the plural בָּחוֹת; but does not occur with any of the pronouns. In the same manner are formed the plurals of נִבְחָה *splendour*, and נִבְחָה *front, presence*: as, נִבְחוֹת and נִבְחוֹת; but these, according to D. Kimchi, belong to some other form of the singular (perhaps נִבְחוּהָ, בָּחוּ, &c.): as, נִבְחוּהָ Amos iii. 10.

7th, There are a few peculiarities in the word בָּאֵשׁ *ill savour*; which deserve notice. Its original form seems to be בָּאֵשׁ; but, with the pronouns it is written בָּאֵשׁוֹ, בָּאֵשָׁם, &c. in which the *o* is drawn back (Art. 93. 5.). In the time of Kimchi, however, it was written בָּאֵשׁוֹ, בָּאֵשָׁם, with a quiescent א, which inclined him to think, that the singular form must have been בָּאֵשׁ.

8th, In those cases in which the last letter is a guttural in this form, the sound of *o* is lost: as, רֶמֶחַ *a spear*, pl. רֶמֶחִים; but, with a pronoun it returns: as, רֶמֶחֵיהֶם *their spears*; אֵרַח *a way*, makes אֵרַחוֹת pl. abs., but in construction אֵרַחוֹת.

9th, Of the defective nouns, we have תֵּהוּ for תֵּהוּ *emptiness* (Art. 93. 2.); בָּהוּ for בָּהוּ, *vanity*; מָרָה for מָרָה fem. *bitterness*; to which many others may be added.

10th, These nouns are, for the most part, abstracts as to sense

\* Michlol, fol. רז, verso, which, according to him, is always the case when a guttural letter occupies the place of the second radical: as in אֶהָלֵי עֲדוֹם *the tents of Edom*, Ps. lxxxiii. 7; גִּלְגֵּלֵי הַכְּהֹנָה *the defilings of the priesthood*, Neh. xiii. 29; תְּאֵמֵי זִבְיָה *twin roes*, Cant. vii. 5; but תֵּאוּמִי Ib. iv. 5, is, he thinks, derived from a different primitive. I believe, however, that in the above cases, (◌) is *Kāmets Khātúph*, and if so, there is no irregularity.

(Art. 154. 8.): and, in many instances, where they appear not to be so, some translated sense takes its place: as, מֶלֶךְ *king*, which originally meant *possession*, *dominion*, or the like; but which, in process of time seems to have lost its primitive application. Perhaps it still retains that sense in Proverbs xiv. 28.

בְּרִבְעָם הָדָר־מֶלֶךְ וּבְאַפָּס לֹאִם מַחֲמַת דָּוָן :

“ In the multitude of people is the glory of rule ;

But in the diminution of a nation is the stroke of poverty.”

In this case מֶלֶךְ is opposed to דָּוָן, which seems to me to prove, that *rule* or *dominion* is the sense in which it must be taken. Some, indeed, have proposed to read דָּוָן *prince*, at the end of the second hemistich: but, this will be unnecessary, when we restore מֶלֶךְ to its primitive signification. In the same manner, the word سُلْطَان, which means *power*, *rule*, or the like, has been applied to the Emperor of Constantinople: and, in our own language, we use *Justice*, *Magistrate*, *Lordship*, and many similar expressions, which were originally abstract nouns.

*On the Forms of those Primitive Nouns which are not Segolate.*

161. Having given the different forms and inflections of the primitive nouns which have been termed *Segolate*, we now come to those which are also primitive, but which have not that peculiarity of punctuation which is found to prevail in them; and which, moreover, have the accent on the last syllable: and, as it will not be necessary, in all cases, to give the forms of the plurals—of the noun when in construction, or when in connection with the pronouns, we shall only point out those instances in which any difficulty may arise, either from a vowel being immutable, or any other cause; which is all the Learner can want. The following are the forms peculiar to this species of nouns: viz. I. פֶּקֶד, fem. פִּקְדָּה: II. פֶּקֶד, fem. פִּקְדָּה: III. פֶּקֶד, fem. פִּקְדָּה: IV. פֶּקֶד, fem. פִּקְדָּה: V. פִּקִּיד, fem. פִּקִּידָּה: VI. פִּקִּיד,

fem. פְּקִידָה : VII. פֶּקִיד, fem. פְּקִידָה : VIII. פֶּקִיד, fem. פְּקִידָה : IX. פּוֹקֵד, fem. פּוֹקֶדֶת and פּוֹקֶדֶת : X. פֶּקִיד, fem. פְּקִידָה : XI. פֶּקִיד, fem. פְּקִידָה, and once פְּקִידִית, which is perhaps a compound form. A few other feminine forms occur, which will be given in their places.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פֶּקֶד	פֶּקֶדָה	יָקָר <i>value.</i>	יָקָרָה <i>id.</i>
II. פֶּקֶד	פֶּקֶדָה	דָּבָר <i>a word.</i>	צִדְקָה <i>righteousness.</i>
	or, פֶּקֶדֶת		עֲתָרָה <i>abundance.</i>

2d, As the last example exhibits the form generally used in construction, nothing further need be said about it. In the first two, we have no vowel which can be said to be *immutable*. The plurals, therefore, and pronouns, will take those forms which a regard to the vowels and accents would suggest as proper : as, דָּבָר, in constr. דְּבָר : with the pronouns דְּבָרִי, דְּבָרֶיךָ, &c., pl. abs. דְּבָרִים, in constr. דְּבָרַי (for דְּבָרֵי, Art. 112.) : with pron. דְּבָרֵיהֶם, דְּבָרֵיהֶן, &c. : with an asyllabic pron. דְּבָרִי, דְּבָרֶיךָ, &c. throughout. The same will hold good in all similar forms, in which the vowels are by analogy mutable.

3d, In some instances the first (τ) is *immutable*, but then it is believed to occupy the place of א : as, פָּרָשׁ *a horseman*; Arab. فَرَسٌ; pl. פָּרָשִׁים.

4th, Nouns of these forms are generally Concrete, and may designate substances : as, אָדָם *a man*; בָּרָד *hail*; בָּשָׂר *flesh* : epithets ; as, חָכָם *a wise man*; רָשָׁע *a wicked man*.\* In some cases they seem to be abstract : as, בִּכְאָ *weeping*; זַעֲקָה *crying out*, &c. ; but this may

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\* Whether the Hebrews ever considered words of this kind as adjectives, as we do, I very much doubt. But, whatever may be said on this subject, it is much more convenient, in considering the structure of this language, to treat them as epithets, including a substantive with their attributive properties, as in the English word *fool*, &c. See the Syntax.

take place by the operation of a metonymy, just as the contrary effect sometimes takes place in the Segolates (Art. 160. 10.).

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
III. פֶּקֶד	פִּקְדָּה or פִּקְדֹת	גֶּדֶר <i>a fence.</i>	גִּדְרָה or גִּדְרֹת <i>id.</i>
		גָּזַל <i>stolen.</i>	גִּזְלָה <i>id.</i>
IV. פֶּקֶד	פִּקְדָּה or פִּקְדֹת	יָלַל <i>howling.</i>	אֲפֵלָה <i>darkness.</i>
			עֲצֵלָה <i>idleness.</i>
	once פִּקְדוֹת		כְּבִדּוֹת <i>heaviness.</i>

5th, In these forms, which are nearly related to each other, the second vowel is generally *immutable*, the first not so: as, גֶּדֶר *his fence*; גִּדְרֶיהָ *thy (fem.) fences*; גִּדְרֶיהָ *her fences*, pl. fem.; גִּדְרוֹת *fences*. This being known, the vowels proper for construction, &c. are also known. In a few instances we have a ' inserted: as, זְעִיר *littleness*; שְׁלִיו *tranquillity*; פְּלִיטָה *escape*, which seems to account for the attendant vowels being immutable: as also to suggest that some affinity exists between this and the next form, which is perhaps the case.

6th, The signification peculiar to these forms, is that of *habit*, *custom*, *passion*, whence they have by some been termed participles. Those of the third are found in words signifying *feeling*, *perception*, or the like, and are often used as roots of verbs having this sense: as, חָפֵץ *willing*; שִׂמְחָה *rejoicing*, and the like.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
V. פֶּקִיד	פִּקִידָה	נָבִיא <i>a prophet.</i>	נִשְׁיָקָה <i>a kiss.</i>
VI. פֶּקִיד	<i>id.</i>	נָסִיךְ <i>a libation.</i>	עֲלִילָה <i>an action.</i>
VII. פֶּקוּד	פִּקוּדָה	לָמוּד <i>learned.</i>	לְמוּדָה <i>id.</i>
VIII. פֶּקוּד	<i>id.</i>	נָדוּד <i>boasting.</i>	נְבוּאָה <i>prediction.</i>
	or פִּקְדֹת		אֱמֶת <i>truth, def. for אֱמֻנָה.</i>

7th, In all these cases the ' and ' inserted are *immutable*, the other vowel is not: the plurals, &c. are, therefore, formed accordingly. In

some instances the ך or ך will be omitted, and their places supplied by (ֿ) or (ֿֿ) respectively; in all which these vowels will remain *immutable*, for the purpose of preserving the original form of the word: as, חֹשֶׁךְ masc. חֹשְׁכָּה fem. *darkness*. So עֵצָה fem. for יַעֲצָה *advice* (Art. 82.); so of בִּקְרָה a *visitation, being visited*, &c.

8th, Forms V. and VI. are very nearly allied to the foregoing both in form and signification: and from these, the forms VII. and VIII. scarcely present a shade of difference.\* Simonis, indeed, makes a difference; but it is perhaps only imaginary. To the two last he ascribes the sense of past time, as if the action, of which this form is usually said to be the object, took place at some distant period: but, innumerable instances may be pointed out, in which it has a present or a future signification according to the context. The truth seems to be, that each of them imply habit, custom, &c. of the action, &c. which the root may signify: but, that in some roots, the one form is found to prevail, in others, the other.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
IX. פִּקֵּד	פִּקְדָּה	יֹרֵד <i>descending.</i>	יֹרְדָּה <i>id.</i>
	פִּקְדָּת		יֹרְדָּת <i>id.</i>
X. פִּקֹּד	פִּקְדָּה	גָּדוֹל <i>great.</i>	גְּדוּלָּה <i>id.</i>
	or פִּקְדָּה	עֲנוּג <i>luxurious.</i>	עֲנֻגָּה <i>id.</i>
XI. פִּקֹּד	פִּקְדָּה	זְרוּעַ <i>the arm.</i>	בְּשׂוּרָה <i>good news.</i>
	once פִּקְדִּית		צִלְחִית <i>a sort of dish.</i>

9th, In these forms ך *Khōlēm* only is *immutable*. We shall have, therefore, in the plural, &c. פִּקְדִּים masc. פִּקְדֹת fem., and גְּדוּלִּים masc. גְּדוּלוֹת fem. which will also be the forms proper for the state of construction, and for the pronominal affixes.

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\* So אֶסְקֹר and אֶסְקִיר *bound, a captive*; בָּחֹר and בָּחִיר *chosen*; יָלִיד and יָלִיד *born, a son*; מְשֻׁחַ and מְשֻׁחַ *anointed Messiah*. And, in a great number of cases, in which the textual reading has the one form, the marginal reading will have the other.

10th, Of these forms, like the preceding, nouns may be found both abstract and concrete, signifying habit or custom, but they seldom have a passive signification; פִּנְקָד with its feminine is generally used as an agent. Sometimes the feminine occurs: as, פִּוּרִיָּה *fructifera*: this, however, is rare.

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## LECTURE VII.

## OF THE AUGMENTED HEBREW NOUNS.

162. HAVING considered the primitive nouns of both kinds, we now proceed to the augmented ones, which may be classed under four heads. I. Those which are found to double any letter or syllable, and may be termed *reduplicated nouns*. II. Those which are augmented by one or more of the letters contained in the technical word הַאֲמִנְתִּי *I have believed*, reduplicating, or not, at the same time, any of their letters or syllables. III. Nouns compounded of two or more others, each of which may be otherwise augmented, or not: and, IV. Foreign words.

2d, It is a maxim laid down by the Arabian grammarians, that whenever any addition is made to a word, some modification is made in its sense. This is conformable enough to the nature of things; for, unless some change were intended to be made, to make any such addition would be futile and unnecessary. So far, we are sure we must be right. The great difficulty, however, is, in determining the law by which this process of augmentation has been carried on; and thence ascertaining, what is the precise force of every form thus modified: and, it must be confessed, that although there is a considerable number of instances occurring in most languages in which we can clearly perceive a peculiar sense attendant on certain specific forms; yet, there are others, in which no such sense is discoverable: others again, in which one form is used for another, and even different forms linked together in the same phrase, or corresponding to one another in the parallel parts of the same context. To this may be added the figures of speech, which exercise a very considerable influence on the signification of words, and conspire very much to disconcert both the Learner and the Learned in enquiries of this nature. Still, we must not throw away all the helps we have, merely because they will not conduct us to the knowledge of every thing: besides, further enquiry may throw much new, and even sufficient, light

on this subject. We shall, therefore, follow the course just marked out, in detailing the forms of augmented nouns.

3d, Writers on this subject seem to agree in the following principles, viz. That, by augmentation will generally be designated either *intensity*, *frequency*, *duration*, *defect*, or the like, of that *action*, *passion*, *habit*, &c. which is contained in the idea afforded by the primitive word:—that, in some instances, a word which is intransitive, will, by adding a letter, become transitive: as in the English words, *rise* and *raise*, which in Hebrew will be קָם (for קָם) and קָם or קָם. A similar effect is produced in Hebrew by prefixing a letter: as, הָקָם which is also parallel to *raise*, the root being קָם signifying *rise*. In many cases, however, as already remarked, the real force of the augment is not perceptible; and in these, we must be content to abide by usage. As we proceed, however, it is my intention to offer some conjectures on the origin of the different augments; and, should I not succeed to as great an extent as may be wished, I shall certainly gain my point in another respect, namely; by impressing upon the Learner's mind, the different forms with which he will meet. Besides, by the attempt to ascertain what these additional syllables really are, and what they mean, some light may be thrown on the manner in which language in general has been constructed. It is my belief, that language has grown up, in a great measure, out of necessity; and that words which now exceed their primitive length must have been made so by the addition of others qualifying or otherwise modifying their sense, as circumstances should require. In process of time, many of these additional words may have become attached to others, and so abbreviated as greatly to obscure their original forms and significations: e. g. The English word *attempting*, seems to be compounded of *at*, (*ad*, whatever that word was originally) *tempt*, and *ing*. The last component part is probably the same with the Latin *Ens*, or Greek *ἔν*, so that each part of the word originally stood singly, but is now so compounded as to stand for one. In such words as *incomprehensibility*, *transubstantiation*, &c., I suppose we have not fewer than five or six primitive words confounded together in one.

4th, The Greek and Latin prepositions, with which so many of their words are compounded, were, perhaps, at first significant words: and, it strikes me as most probable, that their terminations of case and gender, no less than the variations found to prevail in the conjugations of their verbs, were all, at some time, significant words, which have

been so attached to the root, as to supply the sense which these conjugations, &c. now bear. It may, indeed, be impossible now to ascertain exactly what they were; still, I think, the attempt to do so, could not but be attended with beneficial results.—But to proceed, the following tables will exhibit the forms with some examples of the first class of these nouns.

*Of Reduplicated Words, Intensive, &c. in their Signification.*

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פָּקַד	פָּקַדָּה	עֲקָשׁ <i>very perverse.</i>	אֲוִלָּה <i>great folly.</i>
or פָּקַד	or פָּקַדָּה	אֵלֶם <i>quite dumb.</i>	יִקְהָה <i>prompt obedience.</i>
	or פָּקַדָּה	לִמֵּד <i>teaching.</i>	נִבְחָה <i>baldness.</i>

5th, To this form may be referred those nouns, which, on account of having ך or ך for their middle radical letter, and therefore not convenient for reduplication (Art. 81.), double the last: as, שׁוֹקֵק *greatly desiring*, fem.; שׁוֹקֵקָה *id.*, root שׁוּק; עוֹלֵל *a sucking child*, root עוּל. The same form is also found in words derived from roots having the second and third radical letter the same: as, שׁוֹמֵם, fem. שׁוֹמְמָה *desolate, desolation*, root שׁמם. The passive forms of these will be שׁוֹמֵם, שׁוֹקֵק, עוֹלֵל, &c.

6th, The first vowel, in all these cases, is necessarily *immutable*: the last occasionally so. One vowel, therefore, is in the former, mutable, as in עֲקָשׁ &c., pl. abs. עֲקָשִׁים, constr. עֲקָשָׁי. The pronouns, therefore, will be fixed accordingly. Under this head may be placed all those verbal nouns, which are generally arranged as the infinitives, &c. of the *Pihél* conjugation.

7th, As this form is taken for the root of one of the species of the Conjugation, it is necessary that some account should be here given of its force.

It has been laid down as a rule, that verbs which are intransitive in the first species, are sometimes made transitive in this: as, לָמַד *he learned*; לָמַדְהוּ *he taught*. The same property prevails in the Arabic: عَلِمَ *he knew*; عَلַמְהוּ *he taught*. This they call *the transitive property*; التَّعْدِيَّة. The other dialects also recognise this property.

8th, Another property is, the *becoming* either in *reality* or in *estimation* only, that which the primitive word signifies: as, <sup>בָּכַר</sup> *he became*, or was adopted as, *the first born*, from the primitive <sup>בְּכֹרֶת</sup> *first born*: but this word, when used of trees, as producing fruit, will mean *prematurity*.

Under this head may be placed those cases, in which is intimated a *Declaration, Announcement, Accusation, &c.* of what the primitive word signifies: as, <sup>בָּיַן</sup> *pronouncing*, or *accusing another of being*, *unclean*; <sup>בִּיֵּר</sup> *pronouncing another clean*. So perhaps, <sup>חָפַן</sup> *pronouncing, confessing, &c. sin*. And hence by a metonymy, *expiating it*.\* These properties are termed by the Arabian Grammarians,

<sup>تَحْوِيلٌ</sup> *changing*, and <sup>تَسْمِيَةٌ</sup> *naming*: as, 1, <sup>رَوْضَ الْمَكَانِ</sup> *the place*

*became a garden*; <sup>قَوْسَ الرَّجُلِ</sup> *the man became BOWED, or bent like a bow*. Where the English word *bowed* is similarly formed from *bow*:

2, <sup>فَسَقْتُ زَيْدًا</sup> *I called Zaid wicked*, i. e. pronounced him to be so;

<sup>كَفَرْتُ زَيْدًا</sup> *he called Zaid an infidel*; <sup>تَجَبَّيْنِ</sup> *calling one a coward, &c.*

Of this kind are <sup>أَتَبَارَكُ</sup> *they shall bless me*, Gen. xxx. 13; i. e. *they shall declare that I am blessed*; <sup>لَا يُبَيِّقُ</sup> *he shall not make innocent*, i. e. *declare to be so*, Exod. xx. 7. The same may be said, in all those passages, given in this form, in which God is said to have *hardened* Pharaoh's heart. See Exod. iv. 21, ix. 12, x. 20. 27, &c., compared with Exod. vii. 13, 1 Sam. vi. 6, &c.

9th, Another property of this form is, to intimate, *Intensity, Abundance, or Frequency*, of the action or passion signified by the primitive word: <sup>نَشَرَ</sup> *he broke*; <sup>نَشَرَ</sup> *he broke to pieces*; <sup>نَشَرَ</sup> *it shot up, grew*; <sup>نَشَرَ</sup> *it shot up quickly and abundantly*. Equivalent to this, is the property termed <sup>المبالغة</sup> or <sup>كثرة</sup> of the Grammarians of Arabia,

which is said to accompany this form: as, <sup>حَمَدَهُ</sup> *he praised him very*

\* This property is termed by the Arabic Grammarians <sup>سلب</sup> *deprivation*:

as, <sup>جَلَدْتَهُ</sup> *I skinned him, or deprived him of his skin*. Lumsden's Arab. Gram. p. 178. See also his Pers. Gram. vol. i. p. 230.

much; جَوْلَ he exercised his horse very much; صَرَحَ الْحَقُّ the truth became very apparent, &c.

10th, In a few instances also, this form is thought to have a causative signification: as, **הִלְכָה** *he walked*; **הִלְכֵהוּ** *he caused another to walk, &c.*

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
II. בָּקוּד	בָּקוּדָה	חִבּוּק <i>embracing.</i>	בְּבוּרָה <i>first-born.</i>
or בָּקוּד	or בָּקוּדָה	אֲשׁוּר <i>marching.</i>	חִבּוּרָה { <i>the cicatrix</i>
		יִשְׁבּוּל <i>bereaved.</i>	יִשְׁבּוּלָה { <i>of a wound.</i>
			id.

11th, The vowels will in every case here be immutable; the plurals, &c. will therefore be regularly formed, פִּקְדִּיָּם, פִּקְדִּיָּם, &c.

To this form are referred some words having י־ between the first and second radical letters, which is thought to be a mere compensation for the omission of *Dāgēsh*: as, פִּדְיוֹן *a spear*; פִּדְיוֹר *invasion*; יִפְיוֹק *a fetter*; and, according to some, שִׁילֹה *Shiloh*.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	
III. פָּקִיד	—	אָסִיר	<i>firmly bound.</i>
		פָּרִית	<i>extremely fugitive</i> (Art. 115.).

12th, Here, as before, the vowels are *immutable*. No feminine form occurs.

FORMS.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
IV. פֶּקֶד.	פִּקְדָּה, פִּקְדֹת,	אֶכָּר <i>a farmer.</i>	שְׁלֵמָה <i>a ruler.</i>
or פִּקְדָּר	פִּקְדֹת or פִּקְדָּת	גֵּנֵב <i>a thief.</i>	בִּקְרָה <i>enquiry.</i>
		חַטָּא <i>a sinner.</i>	חֲטָאָה <i>id.</i>
			פְּצִיזָה <i>sterility.</i>

13th, These nouns imply *habit* and the like, and are used to designate trades, professions, &c.\*

14th, Both vowels are, here, necessarily *immutable*, the first on account of the syllabication, the second, because it seems to supply the place of **ס**, by analogy: as, חָרָשׁ *an artificer* (Art. 161. 3.), pl. חָרָשִׁים, and in construction חָרָשֵׁי *artificers*; מַלְּחָן *a mariner*, pl. מַלְּחָיִם, with pron. מַלְּחֵיהֶם *their mariners*. A few instances occur in which (·) occupies the place of (-) or (·): as, בְּחָלָה and בְּלָחָה *perturbation*. To the feminine forms Simonis adds פְּקֻדֹּת, of which two examples only occur, viz. חֶלְמוֹת פְּקֻדֹּת *coagulated milk*, according to him, Job vi. 6; and פְּלָצוֹת *terror*, Ib. xxi. 6, &c. But these are probably *compound* forms.

FORM.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
V. פָּקַד	פָּקַדְתָּ	לָמַד { <i>trained,</i>	בִּסְמַת <i>spelt (herb).</i>
	פָּקַדְתָּ	— { <i>accustomed.</i>	בְּחֹנֶת <i>a coat.</i>
	פָּקַדָּה rarely.		לְקַחָה <i>taken.</i>

15th, Simonis places יוֹלֵד Judg. xiii. 8, under this form: but nothing can be more probable than that this is the third person of the verb, construed with ה in the sense of אֲשֶׁר, and to be understood as a future tense; e. g. הַיּוֹלֵד *who should be born*. And, perhaps, this word does not occur, construed as a simple noun, in any case.

16th, Under this head may be classed all those nouns which are generally arranged as infinitives of the *Pūhāl* conjugation, and which may, therefore, be considered as passives corresponding with the active forms, פָּקַד, &c.

17th, In all these cases, the first vowel is necessarily *immutable*;

\* The same forms have the same force in Arabic: as, عَطَّر <sup>عطر</sup> *a perfumer*, خَبَّاز <sup>خباز</sup> *a baker*; from عَطَّر <sup>عطر</sup> *perfume*, and خَبَزَ <sup>خبز</sup> *bread*. So in Syr. and Chaldaic, עֲבָרָא <sup>עבא</sup> Chald. עֲבָרָא <sup>עבא</sup> *a singer*, &c.

the last not so universally: but, as examples do not occur sufficiently numerous to decide this question, we can say but little about it.

18th, These forms are thought to be intensitive of those given under the preceding class (Art. 161.): but, whether such signification is always to be found in the places where they occur, is doubtful.

*Of those Nouns which are said to be reduplicated by implication (Art. 115.).*

163. These are nouns which are thought to have an intensitive signification, without presenting any reduplication either in the vowels or consonants: but, as they generally have a perfect vowel, occasionally immutable, in the penultimate, it has been thought, that this has been supplied as a compensation for the *Dagesh* which has been omitted. The following are their forms:

FORM.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
I. פִּקֵּד,	פִּקְדָּה,	נֶכֶד <i>unknown.</i>	צִלְחָה <i>a dish.</i>
or פִּקְדָּ	—	הֵיכָל <i>a temple.</i>	—

2d, For further examples see the Arcan. Form. p. 202, &c.

FORM.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
II. פִּוּקֵּד	פִּוּקְדָּה	עוּגָב <i>a musical instrument so called.</i>	
or פִּוּקְדָּ	פִּוּקְדָּה	סוּגָר <i>a fetter.</i>	אַרְיָה <i>a stable, stall, &amp;c.</i>
			מוֹעֵדָת <i>vacillating.</i>

FORM.		EXAMPLES.	
Masc.	Fem.	Masc.	Fem.
III. פִּוּקֵּד	פִּוּקְדָּה	אֹהֶל <i>a tent.</i>	
or פִּוּקְדָּ	פִּוּקְדָּה	אוֹצָר <i>a treasure.</i>	
		חוֹתֶם <i>a seal.</i>	חוֹתֶמֶת <i>a seal.</i>
		pl. מִטְפָּוֹת	<i>frontlets.</i>

3d, With respect to the inflection of these words, it may be remarked, that the perfect vowel (··) in the first form, sometimes remains immutable, at others not so. No rule, therefore, can be given, upon which reliance, as to the plurals, &c., can be placed. With respect to the other forms, whenever the ך or ך remains, its vowel also remains unchangeable; but when it drops, the defect may be compensated by inserting the point *Dāgēsh* in the following consonant, as it is the case in the feminine  $\text{הַקָּדָשׁ}$ , in which the perfect vowel is supplied by its corresponding imperfect one; e. g. for  $\text{הַקָּדָשׁ}$ , we have  $\text{הַקָּדָשׁ}$ . So also, *vice versa*, letters doubled by the insertion of *Dagesh*, frequently lose this point, and then the preceding imperfect vowel changes into its correspondent perfect one. Hence it is, that these forms are supposed to contain an implicit reduplication, or in other words, to be forms equivalent to those which have the middle radical letter doubled by a *Dāgēsh forte*.

But, as the nouns of this class are few, it is scarcely possible to glean from the usage of the language, what vowels are mutable and what are not so. For the same reason, it is impossible even to say, whether we are right in our classification of them, or not.

*On the Augmented Nouns, termed הַאֲמַנְתִּי Hē-emanti.*

164. In nouns of this description, one or more of the letters contained in the technical word הַאֲמַנְתִּי will be found attached to one or other of the preceding primitive or augmented forms, apparently for the purpose of varying the signification. That these are fragments of words we have no doubt: but, what they originally were, it may now be exceedingly difficult to say. We may, perhaps, be excused, if we offer a few conjectures on this subject, hoping, that although we may not succeed to the extent that may be wished, we shall nevertheless afford something, likely to fix these forms more permanently in the mind of the Learner: and this is our principal object.

2d, Of these letters (viz. הַאֲמַנְתִּי) א, ה, י, מ, or ת, may be found at the beginning of words; while ה, י, ם,

ן, or ת, may be placed at the end. In some instances, words are augmented by one or more of these letters, both at the beginning and the end at the same time, having also the middle radical letter doubled by the operation of *Dāgēsh forte*, as in the Participial forms of *Hithpāhél*, מְתַפְקְדִים and מְתַפְקְדוֹת, &c.

*Of the Letters termed הָאֶמְנָתִי viz. א, י, ה, מ, נ, ת, and דה, when prefixed to words.*

165. Simonis\* considers nouns having א or י prefixed, as having some affinity in signification to those persons of the verbs which have these letters as preformatives; and the last, ת, as being nearly allied to the *Hithpāhél* conjugation. This may be very true: but, as it leaves these conjugations, &c. unexplained, I have thought it would be better, to consider the force of these adjuncts in the nouns: because, if we can succeed in this, we shall have no difficulty whatever when we come to the verbs.

I suppose, then, that the letters ה, י, ת, or דה, are nothing more than abbreviated forms of primitive words, which might have originally been written in full and placed before others, in order to modify their sense. These, in process of time, might have lost some of their letters, and then have been compounded with others in the form we now have them. If, therefore, we can now find words which, according to the rules of the Grammar, may be thus abbreviated when joined with others, and giving the significations which such augmented forms seem to have, we shall perhaps make this subject more intelligible and interesting than it is usually found to be.

2d, With respect to the first, א, with which we may join ה, we perhaps have a fragment of the root אָוָה (Arabic هَوِيَ هَوِي) *desiring, impelling, casting down*, and the like; to which, תָּוָה and אוֹי, as expressing certain affections of the mind, may perhaps be added, as cognate roots. Upon this supposition הַפְקִיד, or אַפְקִיד, for the Chaldee or Syriac form, will stand for אָוָה, הָוִי, or הוֹה, פְּקִיד (Form VI. Art. 161.) *impelling, causing, desiring*, &c. another,

\* Arcanum Formarum, p. 522.

to visit, &c. So אִכְזֹב *a willing, or great, liar*; אִכְזֹר *willingly, or greatly cruel.\**

3d, We may now enter on the signification of words thus augmented: and, as some of them are taken as roots for a certain species of the conjugation of verbs, it will be as well now to determine their properties.

4th, If, then, the primitive word have an active sense, as, שָׁמַע *he heard*, it will in this form have a causative one; as, הִשְׁמִיעַ *causing to hear*: but, if the primitive be neuter, this form will be active in signification: as, עָמַד *he stood*; הִעֲמִיד *he set up*; שָׂמַח *he was glad*; הִשְׂמִיחַ *he rejoiced another.†*

5th, If, in the next place, the primitive be a noun substantive or adjective, it will, in this form, signify the *being, making, becoming, doing, suffering, permitting, &c.* the sense of the root: הִבְרִיא *he made fat*, root בָּרִיא *fat*

\* It is remarkable, that the causative and other verbs in the Coptic are formed in the same manner. “Verba composita,” says Scholz. Gram. Copt. §. 86. e duabus vocibus coalescunt. In compositione verbum EP esse, vel facere, **ⲡⲉⲛ** suscipere, **ⲙⲓ** ferre, **ⲛⲓ** projicere, **ⲭⲉⲙ** invenire, **ⲟⲓ** accipere, **ⲧ** dare, sæpiissime occurrunt: e. g. **ⲉⲣⲟⲩⲱⲛⲟⲩ** lucere, ex **ⲉⲣ** et **ⲟⲩⲱⲛⲟⲩ** lux . . . **ⲡⲉⲛⲁⲛⲁⲛⲁⲛ** pati, ex **ⲡⲉⲛ** et **ⲁⲛⲁⲛ** dolor, **ⲙⲓⲣⲱⲩⲱⲩ** curare, ex **ⲙⲓ** et **ⲣⲱⲩⲱⲩ** cura, **ⲛⲓⲥⲉⲛⲧ** fundare, ex **ⲛⲓ** et **ⲥⲉⲛⲧ** fundamentum, **ⲭⲉⲙⲁⲛⲁⲛⲧ** intelligere, ex **ⲭⲉⲙ** et **ⲁⲛⲧ** intellectus, **ⲟⲩⲡⲱⲩⲱⲩ** pudeferi, ex **ⲟⲩ** et **ⲡⲱⲩⲱⲩ** pudor, **ⲧⲱⲩⲱⲩ** glorificare, ex **ⲧ** et **ⲱⲩⲱⲩ** gloria.” In these cases the words prefixed have precisely the same power with those above proposed, and in one, viz. **ⲛⲓ** projicere, is very nearly allied both in sound and force to our **ⲛ** or **ⲛⲓ**, particularly in the *Hiphil* form הִפְקִיד or אִפְקִיד, &c.

† These properties are also common to the Arabic: as, 1. <sup>ح</sup>حفر <sup>ز</sup>زيد <sup>ن</sup>نهر *Zaid dug a canal*;

<sup>ا</sup>احفرته <sup>ن</sup>نهر *I caused him to dig a canal*; 2.

<sup>ب</sup>بصر <sup>ز</sup>زيد *Zaid had the faculty of sight*; <sup>ا</sup>ابصرته *I saw him*.

(Form V. Art. 161.); הִימֵין *he used the right hand, or proceeded towards it*; noun, יָמִין *the right hand*. So הִשְׁמָאִיל *he used, or went towards, the left hand*; noun, שְׁמָאִל *the left hand*; הִמְטִיר *he caused rain*; noun, מָטָר *rain*; הִלְבִּין *he became white*, root לָבָן *white*; הִשְׁפִּיר *he permitted (to purchase) provision*, root שָׁפַר *provision*; הִשְׁאָר *he permitted (to) remain*, root שָׁאַר *remnant*.\*

6th, Another property is that of *exhibiting, declaring, or esteeming*, the person or thing designated by such word, possessed of the sense afforded by the primitive: as, הִצְדִּיק *he declared, or esteemed another, just*, from צָדִיק *just*; הִרְשִׁיעַ *he declared, or esteemed another, wicked*, from רָשָׁע *wicked*. So, in Arabic كَرَّسْتُ *I called him an infidel*; كَرَّسْتُ *I accused him of sin*.† To this property may be referred all those passages, in which this form is used, wherein God is said to have *hardened the heart, blinded the eyes, made the heart gross, deceived the people, &c.*—where nothing more than declaring this to be the case can be meant.‡

7th, Another property of this form is, *excess, or intensity*, of action, passion, &c. as given by the primitive word: as, הִאָּדָם *he was very red*. So, in the Arabic, كَرَّسَ الصُّبْحُ *the morning was very bright*; كَرَّسَ النَّخْلُ *the palm tree bore much fruit*.

\* See Deut. ii. 28, 1 Sam. xxv. 22, Ps. cxix. 31, Is. lxiii. 17. The properties are all peculiar to the analogous forms in Arabic: see Lumsden's Arabic Gram. p. 173, &c.

† Lumsden's Arab. Gram. p. 175.

‡ Exod. vii. 3, x. 1, Deut. ii. 30, Is. vi. 10, comp. with Matth. xiii. 15. This property Storr refers to the influence of a metonymy. Observ. pp. 24, 28, &c., which he thinks amounts to nothing more than *permission*. See also pp. 194—5—6.

8th, Many verbs, not used in the first species, have either a neuter or transitive signification in this form: as, הַשָּׂקִים *he rose early*; הִשְׁלִיךְ *he threw*. Sometimes they are both neuter and transitive: as, הִקְיִץ *he watched*, or *he roused up another*; הִרְנִין *he sang*, or *he stimulated another to sing*.

9th, Several of the properties belonging to this form are also common to that of פָּקַד, see Art. 162. 7.

10th, When the ה is prefixed with ( ˆ ) *Khātúph*, ( ˘ ), or ( ˙ ), the sense will be passive of one or other of the above-mentioned properties.\*

11th, With respect to ( ˙ ) prefixed to certain forms, it may perhaps be a fragment of the root יִאָּה, Syr. ܝܐܐܘܪ or ܝܐܐܪ, Arab. يَأِيَّ, *decent, becoming, benign, beautiful, excellent, inviting one to rest, &c.*, which, when compounded with any other word, may afford the sense of permanence, strength, excellency, or the like, which, Grammarians are generally agreed, is the force of words so combined. But, as no conjugation is grounded on this form, it will not be necessary to dwell very particularly on it.

12th, We now come to the forms having הָה, אָה, or תָּה, prefixed. And here, as before, we take this to be derived from some word, which, when combined with any other, will give the modification of

\* It will, perhaps, be difficult to assign a good reason for the adoption of this vowel in giving a passive signification to words in the Shemitic dialects. Nothing can be more certain, however, than, that this is the fact. And, hence, we not only have it in the passive conjugations of verbs both in the Hebrew and Arabic, but, it imparts a sort of passive, or rather habitual, signification to some verbs which are conjugated in the active form: as, יָקַל

*he was strong*; كَرَّمَ *he was bountiful*; حَسَّنَ *he was beautiful*; رَفَعَ *he was exalted*. So in nouns, פָּקַדוּד *visited*, i. e. habitually; صَبِير *patient*, habitually, &c.

sense usually attributed to these forms. If then we take **סָרָה** Chald. or Heb. **סָרָה** *coming, arriving at*, as the primitive word, and suppose **סָר**, **הָר**, or **רָ**, to be a fragment of it, we shall have a particle, which, when prefixed to any word, will give generally a passive, or reciprocal, sense, which all are agreed is the import of this form: e. g. **הִתְפַּקֵּד** or **הִתְפַּקֵּד**; the Chaldee form, or **תְּפַקֵּד**, will mean, *coming*, or, as we say in English, *becoming visited*, which will be either passive or reflective, &c., as the sense of the context shall require. So in Latin, *amatum iri*, in which the word *iri* is manifestly derived from the verb *Ire*, *to go*.

*Properties of the Conjugations grounded on this Form.*

13th, First, *to be*, or *become*, that which the primitive word signifies (which in Arabic is termed <sup>مطوعة</sup> *submission*); as, **הִתְפַּאֵל** *he became polluted*; **הִתְחַזַּק** *he became strong*; **הִתְאָדָם** *he became red*; or, if the context require it, *he made himself so*, reflectively, or, *was made so*, passively. So in Arabic, <sup>أدبته فتأدب</sup> *I corrected him, and he became corrected*, &c.\* In the eighth

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\* Lumsden's Arabic Grammar, p. 182—"Submission." Or, as the Arabic Grammarians define it, **حصول اثر الشيء عن تعلّق الفعل المتعدي** نحو **كسرت الزجاج فانكسر ذلك الزجاج فان انكسار الزجاج اثر قد حصل عن تعلّق الكسر الذي هو اثر الفعل المتعدي** i. e. The impression made upon any thing by the action of a transitive verb: as, *I broke the glass, and the glass became broken*. Now, the glass's becoming broken, expresses the impression made by the active verb *breaking*.—In the **المطوعة هي حصول الاثر عن تعلّق الفعل** we have: **كتاب التعريفات المتعدي بمفعوله نحو كسرت الاناء فتكسر فيكون تكسر مطوعاً اي موافقاً لفعل الفعل المتعدي وهو كسرت لكنه يقال لفعل يدلّ عليه مطوع بفتح الواو تسميةً لشيء باسم متعلقه** i. e. *Almotáwaat*, is the receiving of an impression from the operation of an active verb upon its

Arabic species, to which this is nearly allied, we have the same property: as, <sup>غَمَمَتْهُ فَاغْتَمَّ</sup> *I grieved him, and he*

object: as, “*I broke the vessel, and it became broken.*” Here, *the becoming broken*, is the *Motáwaa*; i. e. that which accords with the agent of the transitive verb, which is here “*I broke.*” But, the verb to which reference is made is so

called; i. e. <sup>مَطَاوَع</sup> *motáwaa*, by a metonymy.

I have been the more particular in pointing out this distinction, because we shall have occasion to refer to it again: and because I think Mr. de Sacy has entirely misunderstood it. In his *Gram. Arab.* vol. i. p. 104, we have the following note. “*La verbe dont la signification est passive ou neutre, se*

*nomme encore* <sup>مَطَاوَع</sup>, *comme le dit Giggeius: et en effet, Beïdawi, sur le*

v. 4. de la surate 42 ou on lit <sup>تَكَادُ السَّمَوَاتُ يَنْفَطِرْنَ</sup> *peu s'en faut que les*

*cieux ne se fendent, ou ne soient fendus, dit:* <sup>قَرَأَ الْبَصْرِيَانِ وَأَبُو بَكْرٍ بِالذَّنُونِ</sup>

<sup>وَالْأَوَّلُ أَبْلَغُ لِأَنَّهُ مَطَاوَعٌ وَهَذَا مَطَاوَعٌ فَطَر</sup> “*Les deux lecteurs de*

*Basra et Abou-Becr lisent* <sup>يَنْفَطِرْنَ</sup>; *mais la première leçon est*

*plus énergique, parce que* <sup>تَفْطَرُ</sup> *est le passif de* <sup>فَطَرَ</sup>, *et* <sup>اِنْفَطَرَ</sup> *le passif de* <sup>فَطَرَ</sup>.

Nothing, I think, can be less accurate than to class the term <sup>مَطَاوَعٌ</sup> with those of <sup>غَيْرُ مُتَعَدٍّ</sup>, <sup>غَيْرُ وَاقِعٍ</sup>, and <sup>لَازِمٍ</sup>, as Mr. de Sacy has here done.

All that Beidawi means, seems to be, that <sup>يَنْفَطِرْنَ</sup> is more elegant than

<sup>يَنْفَطِرْنَ</sup>, because it is the <sup>مَطَاوَعٌ</sup> (see the definitions above) of <sup>فَطَرَ</sup>, not of

<sup>فَطَرَ</sup>, as the other reading is.

The real difference between the verbs termed <sup>غَيْرُ مُتَعَدٍّ</sup>, <sup>لَازِمٍ</sup>, &c. is, that they always imply *habit*, *inseparable properties*, as, *beauty*, *deformity*, *colour*,

&c.; whereas <sup>مَطَاوَعَةٌ</sup> or <sup>مَطَاوَعٌ</sup> (qu <sup>مَطَاوَعٌ</sup>?) signify the accidental in-

was grieved; <sup>וַיִּשְׁמַח</sup> לֹמֶה <sup>וַיִּשְׁמַח</sup> he reproached him vehemently, and he became reproached.

14th, Secondly, To *feign*, or *pretend* to, *exhibit*, &c. that which the primitive word signifies: as, Josh. ix. 4, יִצְטָרוּ *they feigned themselves to be messengers*; 2 Sam. xiii. 5. 6, הִתְחַל he *pretended to be sick*; Prov. xiii. 7, מִתְעַשֵּׂר *one boasting himself to be rich*. So, מִתְרוֹשֵׁשׁ *feigning himself to be poor*; תִּתְחַקֵּד *thou shewest thyself gracious*; תִּתְפַּאֵס *thou shewest thyself perfect*, Ps. xviii. 26. And, in Arabic, <sup>تَشَعَّ</sup> \* he *pretended satiety*;

<sup>صَبَّحَتْ</sup> <sup>صَبَّحَتْ</sup> <sup>صَبَّحَتْ</sup> *the woman assumed the manners of a man*.

15th, Thirdly, *Frequency*, or *intensity*, of the action or passion meant by the primitive word: as, הִתְהַלֵּךְ he *walked about often, or continually*; הִתְחַנֵּן he *solicited a favour with great earnestness*. In Arabic <sup>تَشَجَّ</sup> he *persevered in shewing bravery*; <sup>تَحَلَّمَ</sup> he *persevered in acquiring mildness*. And in the eighth, اِكْتَسَبَ he *persevered in acquiring*; and, in the sense of earnest request, اِيْتَجَرَّ he *demanded his hire*.

16th, Fourthly, In many instances, the sense is the same as it would be if the verb were used in the primitive form termed *Kal*: as, הִשְׁתַּמֵּר he *kept laws*,

fluence of any transitive verb exerted upon some object; which is the difference between the Hebrew forms <sup>נִפְקַד</sup> and <sup>פָּקַד</sup>, as will be seen hereafter.

The real force, then, of this form will be best expressed by *made*, *became*, or the like: as, נִהְיָה *made to go*; נִפְקַד *became visited*, &c. This will lay the ground-work for the reciprocal sense, &c., the context always determining who is the agent.

\* The fifth species which has often a passive sense; and constantly in the Ethiopic.

*statutes*, &c. This also, with many other properties unknown to the Hebrew, is found in the Arabic.

For the transpositions and other changes which take place in certain words, when augmented by the particles *הה*, or *את*, see Art. 89.

17th, Nouns which receive *נ* at the beginning, generally designate the *Instrument, Agent, Action, Passion, State*, or the like, by, or in, which the influence of any verb is exerted, suffered, &c. respectively : as, *מְגִזְרָה* *an ax*; (root *גָּזַר* *cutting*); *מְבַקֵּר* *one visiting*; *מְקוֹם* *a place* (root *קָם* *standing*).

2d, With respect to the reason for this variation of signification, Grammarians are generally silent. Simonis has supposed it to be equivalent to that, which the preposition *ב* similarly situated would supply.\* I may perhaps be excused if I offer a different solution. If we suppose, then, that the word originally prefixed was either *מִי* or *מִן* *who*, *מֶה* or *מַה* *which*, or *what*, as the sense may require, we shall have significations suitable to words of these forms, e. g. *מִי בֹקֵר* *he who visits, or is visiting*; and, striking out the *י*, for the purpose of abridging the word, we shall have *מְבַקֵּר* as above. The same will be the case, if we take *מִן בֹּקֵר*, for then the *ן* will be lost by Art. 82. These then may be forms for agents, when the verb is transitive: and such are all the participial forms commencing with *מ*.

In the next place, if we take *מֶה* or *מַה* *that which*, &c., and prefix it, contracted as before, we shall have *מְגִזְרָה* *an ax*, for *מֶה גִזְרָה* *that which (is a) cutting*, &c. So *מְעֲשֵׂה* *a work*, for *מֶה עֲשֵׂה* *that which (is a) doing*; and so of others.

18th, We now come to give some account of the prefix *נ*, and of the modification of sense which primitive words undergo, in consequence of its influence. And here, as before, we may, perhaps, be allowed to offer a conjecture, as to its origin. If, then, we take it as a defective form of some primitive word, appearing sometimes as *הנ*, at other times as *נ* only, we may suppose it to be derived from the root

*נִי*, which, had it been preserved in the Hebrew, might have been

\* Arcanum Formarum, p. 447.

written הִתְנַח, הִתְנַח, or הִתְנַח. The senses attributed to it by Castell, are, among others:—"Ad extremum perfectionis terminum pervenit . . . assecutus fuit, seu percepit. IV. Retinuit, detinuit, coercuit . . . V. Lenitate, modestiâ et patientiâ usus fuit, &c." Supposing, then, this word, or any defective form of it, to be construed with any other, the sense of both taken together would, in general, give the force of the forms thus compounded, which we now proceed to consider. And, as this form of compound is often used as the leading word of one of the species of the conjugation, it becomes the more important to ascertain its properties.

19th, First Property. Primitive words receiving this particle have a passive sense; or, are made subject to the action implied by the primitive accidentally, but not habitually: in which respect they differ from words of the form פָּקֹד: as, עֵץ נִשְׁתָּל *a tree which has been planted*: but, עֵץ נִשְׁתָּל will mean, *a tree planted*, i. e. now growing in that state, watered, &c., but without reference to the act of planting, or the contrary. So, שָׂכֹר will mean, *an hireling*; but, נִשְׁכָּר *a person hired on any particular occasion*. So I understand Neh. vi. 12, 13, סִנְבַלַּט שִׁכָּרוֹ : לְמַעַן שָׂכֹר הוּא *Sanballat had hired him, because he was an hireling*; and 1 Sam. ii. 5, שְׂבָעִים בְּלֶחֶם נִשְׁכָּרוּ *those who are (habitually) full, are (occasionally) hired for bread*.

This property is also common to the Arabic, and is termed by the Grammarians مطاوعة: as, بعثه فانبعث *he sent him, and he was sent*; اغلقته فانغلق *I shut it, and it was shut*. (See No. 13, above.)

This property of the Hebrew form (as a verb) was pointed out many years ago by Elias Levita, in a work of his entitled הִתְקַדֵּשׁ; but, as he supposed it also to involve a preterite tense, Glassius and others very properly objected; and, the consequence has been, two distinct forms, viz. פָּקֹד, and נִפְקֹד, have been confounded together; and, what is still worse, a tense has been ascribed to each,

which perhaps is more than can be proved of either of them in this language.

20th, Secondly. Words, receiving this augment subjecting them to the action implied by any primitive word, may, when the context requires it, be construed as having a *reciprocal sense*, or implying *possibility, capability, exhibition, propriety, affection*, or the like, of the action, &c. meant by the primitive: as, נִשְׁמַר *he guarded himself*, 2 Sam. xx. 10, Mal. ii. 15. To this property may be referred many passages, in which this form seems to have a neuter signification; as, נִקְרַב *he brings himself near*, i. e. *draws near*, Exod. xxii. 7, Josh. vii. 14;—and, in a few instances, an active one; as, נָלַחַם *he fought*; נִשָּׁעַן *he leaned upon*; נִשְׁבַּע *he swore*; נִשְׁפַּט *he contended, disputed*; יֵאָכֵל *it is, or may be, eaten*, Gen. vi. 21. So, לֹא-יַעֲשֶׂה בֵּן *it is not, may not, cannot, or ought not, to be done thus*; נִכְבֵּר *he shewed himself honourable*; נִאֲדָר *he shewed himself glorious*; נִאֲנַח *he sighed*.

21st, These properties seem to be intimated in Arabic by the terms <sup>الضرور والالعلاج</sup> الضرور والعلاج, *necessity and remedy*, which, Mr. Lumsden says,

indicate “that verbs of this class must be INTENSITIVE by their own nature, and significant of actions performed by the members of the body:” but, the examples he adduces are not confined to this rule:

كَسَرَ *he broke*, is as much an active verb as any other can be; which, when thus augmented becomes passive, not neuter: nor has

انحَمَقَ and <sup>انحَمَقَ</sup> انْحَمَقَ *the market was unfrequented*, any thing to do with the members of the body. I am induced to believe, therefore, that

the terms <sup>الضرور والالعلاج</sup> الضرور والعلاج, are to be understood as intimating the properties above-mentioned.

## 166. EXAMPLES OF THE FORMS ABOVE-MENTIONED.

*First Class of Hēemanti Nouns, having an א prefixed.*

I. אֶפְקָד and אֶפְקָדָה, fem. אֶפְקָדָה, אֶזְרָה *home-born, indigenous*, אֶהִיָּה (changing (ר) to (ז) on account of the following ה, Art. 151. 5, note), אֶשׁוּ, a name of God, Exod. iii. 14, אֶצְעָדָה *a bracelet*, אֶיִתָּו (for אֶיִתָּו Art. 93. 5.) *strength*, אֶתָּנָו *reward, wages*, אֶצְבָּע *a finger*.

II. אֶפְקֹד, אֶנְרוֹף *the fist*, אֶפְרוֹת *the young of any bird*, אֶתְמוֹל *sometime ago, yesterday*, אֶשְׁבּוֹל *grapes*.

III. אֶפְקָד, fem. אֶפְקָדָה; as, אֶהֱלָם *an amethyst*, אֶכָּזֵר *very cruel*, אֶכָּזֵב *very false*, אֶזְכָּרָה *recollection*, אֶסָּם (for אֶסָּם Art. 79.) *a granary*, אֶקָּו (for אֶקָּו or אֶקָּו Art. 82. and 93.) *an animal so called*.

IV. אֶפְקָד; as, אֶבְגֵּט *a girdle*, אֶרְבָּה *the locust*.

V. אֶפְקֹד, fem. אֶפְקֹדָת; as, אֶשְׁפֹּת *a dunghill*, אֶשְׁמֹרֶת *guard, custody*.

VI. אֶפְקֹד, fem. אֶפְקֹדָה; as, אֶסְוֹד (for אֶסְבִּיד Art. 83.) *a cruet*, אֶשְׁמֹרָה *guard, custody*.

VII. אֶפְקָד; as, אֶבֶל or אֶבֶל (for אֶבֶל) *a (never-failing) river*.

VIII. Some nouns which lose one of their radical letters by contraction assume the form of the Segolates; as, אֶכָּף (for אֶכָּפָה) *the palm of the hand*.

2d, The nouns of this class are few; and of the last form, perhaps, a second does not occur. It is curious enough to remark, how easily nouns, deprived of any of their vowels, slide into the Segolate forms. We shall see hereafter, that the same thing often takes place in the conjugations of the verbs, in similar cases.—It will be seen that I have not entirely followed the classification of Simonis. My reason for doing so was this: he seems to me to have given some forms without examples to bear him out: and in one case he has given a form אֶפְקִיד for which he has only one example, and that example he has also placed under another class. (See אֶבְשִׁיחִים, pp. 547 and 639. Arcan. Form.)

167. *Second Class of Hēemanti Nouns having י prefixed.*

I. Form יִפְקֹד; as, יִצְהַר oil, יִצְחָק Isaac.

II. יִפְקֹד; as, יַעֲנֶה the ostrich.

III. יִפְקִיד or יִפְקֹד, fem. יִפְקִידָה; as, יִחִיל (for יִחִייל) one who expects, יִפִּיחַ an herald (for יִפְיִיחַ), יִרְךְ (for יִרְכֶּךָ) the thigh, יִרָב (for יִרְיָב) a disputant, יִנִּיקָה (for יִנִּיקָה) a germ, stem, &amp;c.

IV. יִפְקֹד;\* as, יִחְלֹם an adamant, יִנְשׁוֹף an owl.

V. יִפְקֹד; as, יִחְמוֹר a species of goat, יִלְקוֹט a purse, יִקוֹם being (for יִקוּם Art. 79.).

VI. יִפְקֹד; as, יִיבֹל (for יִיבֹל Art. 93. 2.) a constant river. And, according to some, the Segolate יִרְךְ thigh (for יִרְכֶּךָ), the last radical being rejected, and the (ו) added, as in other Segolates, for the sake of Euphony.

2d, In this class also is placed, as a special anomaly, the word יְהוָה *Jehovah*,† with a caution, however, that these vowels do not exhibit the ancient pronunciation of the word. The Jews, as it is known to every one, never pronounce this word, but substitute either אֲדֹנָי or אֱלֹהִים for it; and hence it is, that we sometimes find it pointed יְהוָה, i. e. with the vowels proper for the word אֱלֹהִים, which is invariably the case when אֲדֹנָי and יְהוָה occur together. The reason is, the word אֲדֹנָי would in this case be pronounced twice, which is not desirable; the word אֱלֹהִים is, therefore, pronounced instead of it (page 31, note). That *Jehovah* is not the ancient pronunciation most writers are agreed: but, what that was, it may be difficult to determine. Some have proposed יְהוֹה *Yāhāvó*, of the form יִפְקֹד, as Capellus, Walton, Clericus, &c. Others have proposed יְהוֹה, יְהוֹה, or יְהוֹה, as Mercer, Montanus, Amama, Scaliger, &c. taking the Samaritan pronunciation of it, as preserved by Theodore, 'Ιαβέ.‡ Others again take the Latin *Jove*; but which of these is nearest to the original pronunciation, no one can say.

\* Simonis places יִאֲר under this form: but as there is some difficulty in ascertaining the root from which it is derived, and as the word appears to be of Egyptian origin, it may as well be omitted.

† See Art. 147. 7, note.

‡ Simonis' Arcanum Formarum, p. 545.

168. *Third Class of Hēemanti Nouns beginning with ה.*

These forms, according to Simonis and Reimarus as quoted by him, were not much used before the time of the Captivity. He takes the liberty, however, of excluding all the Infinitives of the *Hiphhīl* conjugation, which, I think, he ought not to do; because, I believe, these infinitives are nothing more than such nouns, upon which the conjugation is constructed; and, if this be the case, there will be no reason why they should not be considered as forming a part of this class.

*Examples.*

I. Form : הַפְקִיד or הַפְקֵד ; as, הַמֶּשֶׁל *rule, dominion*, הַשְׁכֵּל *intelligence*, הַשְׁמִיעַ *proclaiming, causing to hear*, הַסֵּב (for הַסָּבַב) *causing to return*, הַפִּץ (for הַפּוֹץ) *dispersing*, הַשָּׂא (for הַנְּשָׂא) *seduction*. Roots ending in silent ה often reject it in words of this kind, and take וַת as their terminating syllable : as, הַרְבֵּה and הַרְבּוֹת *multitude*, הַעֲלֹת *elevation*, &c.\*

II. הַפְקְדָה ; as, הַנְּחָה (for הַנְּחִיָּה) *tranquillity*, הַנֶּפֶחַ (for הַנְּפִיָּה) *agitation*, הַצֵּלָה (for הַנְּצִלָּה) *liberation*.

III. הַפְקִידָה ; as, הַפְגָּה (for הַפּוֹגָה) *termination, cessation*.

IV. הַפְקִדוֹת ; as, הַשְׁמָעוֹת *relation*,† &c.

V. הַפְקִיד ; as, הַתּוֹךְ *pouring out* (pr. הַנִּתְּוֹךְ Art. 82.).

\* These, however, are probably compound nouns, formed of the original root with וַת, a contracted form of הוֹת *being*, for הִוָּה. See Artt. 78. 93.

† Words having this termination are also compounds formed of the *Hēemanti* noun, and the word הוֹת contracted to וַת by Artt. 78. 93. 2, &c. The signification of which words, ending in וַת and וִית is, that of the *state* of action or passion denoted by the primitive word; a מְלָכוּת *a kingdom*, or state of reigning; ראשִׁית *first state, or beginning* (Art. 93. 2. 4.).

VI. הִפָּקֵד (for הִנָּפֵקֵד); as, הִלָּחֵם (for הִנָּלָחֵם) *making war*; and so all the Infinitives of the *Niphál* species.

VII. הִפָּקֵד or הִנָּפֵקֵד; as, הִפָּקֵד *visited, appointed, slain* (for הִוָּמַת or הִוָּמַת Art. 93. 2.). These forms have a passive signification (Art. 165. 10.).

2d, It will immediately be seen, that the forms to which the particle הִ is here prefixed, are by no means peculiar to the *Hiphhil* conjugation, and, consequently, that no one can, without violating the principles of analogy, derive them from that conjugation. The truth appears to me to be, that the *Hiphhil* conjugation is nothing more than the adjunction of one or other of the pronouns to words of the form פָּקִיד, &c. to which also the particle הִ, or הִ for the Chaldee form, is prefixed, for the purpose of varying the sense, as already noticed.

169. *Fourth Class of Hēemanti Nouns commencing with מ.*

I. מִפָּקֵד, fem. מִפָּקֵדָה, מִפָּקֵדָה, or מִפָּקֵדָת: masc. מִגְדָּל *a tower*; fem. מִלְחָמָה *war*, מַעֲשֵׂקָה *oppression*, מִשְׁמֶרֶת *custody*.

II. מִפָּקֵד; for which Simonis gives only one example, and that has suffered contraction: as, מִסָּב for מִיָּסָב.

III. מִפָּקֵד; as, מִסְכֵּן *poor*; with final ה, מִזְרָה *a fan*, &c.

IV. מִפָּקִיד, fem. מִפָּקִידָה or מִפָּקִידָת; as, מִזְמֹר *a psalm*, מִשְׁקָלָת *a plummet*.

V. מִפָּקֵד; as, מִלָּמֵד *a goad*, מוֹתָר for מוֹתָר, *gain* (Art. 93.), מַפָּל for מִנְפָּל *soft*, &c. (Art. 82.).

VI. מִפָּקֵד; as, מַחְנֵק (Art. 113. 2.) *strangling*.

VII. מִפָּקֵד or מִפָּקִיד, fem. מִפָּקֵדָה; as, מִטְבַּח *a slaughter-house*, מוֹפֵת for מוֹפֵת (Art. 93.) *a wonder*, מִרְאָה *a vision*, מִזְרִיעַ *producing seed*, מִבְּדִיל *dividing*, מִדְּמִנָּה *sterquilinum*, מַחְתָּה (for מַחְתָּה) *consternation*, מַכְתָּה (for מַכְתָּה) *contusion*.

VIII. מִפָּקִיד, fem. מִפָּקִידָה or מִפָּקִידָת; as, מַחְסֹר *want*, מִטְמוֹן *hidden (treasure)*, מִרְפָּלָת *trading*, מִאֲכָלָת *food*, and מִנְוֶרָה for מִנְוֶרָה (Art. 79.) *a candlestick*.

IX. מִפְקֹד, fem. מִפְקֹדָה; as, מַאֲבֹס *a stall*, מְבֹל for מְבֹל (Art. 82.) *a deluge*, fem. מְבוֹסָה *trampling*, (for מְבוֹסָה Art. 79.).

X. מִפְקֹד; as, מְבֹט for מְנַבֵּט (Art. 82.) *expectation*, מַחֲזָה *vision* (Art. 113. 2.).

XI. מִפְקֹד or מִפְקֹד; as, מַעֲמָד *station*, with all the participles usually ascribed to the *Hophhál* conjugation.

XII. מִפְקֹד, מִפְקִיד, and מִפְקִיד; as, מִפְקֵד *one who takes account*, with all the participial nouns usually attached to the *Pihél* species. The remaining two are only variations of the same form, and occur but rarely.

XIII. מִפְקֵד; as, מְלֻמָּד *learned*, מְגֻלָּה *discovered*. To which may be added all the participles usually ascribed to the species of *Pūhál*.

XIV. מִתְפַּקֵּד; as, מְתַהַלֵּךְ *an invader*, &c. with all the participles of the *Hithpāhél* species.

XV. Some defective nouns, which, for ease of pronunciation, assume a Segolate form, are derived from roots having a medial ו or י, or doubling the second radical, or having ה for the third. The forms will vary with those of the Segolates, and for the same reasons. If, therefore, we reject the last radical, &c. and prefix מ, we shall have מִפֶּק, for מִפְקֵד, pointed מִפֶּק, מִפֶּק, מִפֶּק, מִפֶּק, מִפֶּק, &c. as the nature of the word shall require; or rather, as the *jus et norma loquendi* has established: as, מִפֶּס *number, sum*; fem. מִפֶּסָה (root כֶּס); מִפֶּל or מִפֶּל *elevation* (root עֲלָה); מִפֶּד, pl. מִפֶּדִים *measures* (root מִדָּה); מִפֶּד or מִפֶּד *a lurking place*, (root צִוּר or צִיד); מִפֶּת or מִפֶּת *soundness* (root תָּמַם), &c.

2d, Simonis thinks (p. 450, Arcan. Form.), that the participles should not be considered as nouns of the הַמְּפִקִּי class. I believe they ought to be so considered; because I hold, that, properly speaking, there are no *participles* in the Hebrew Language. It is

true, the Grammarians have placed a number of these nouns in the same page with the paradigma of the verbs; but, it will not hence follow, that they are Participles. If, indeed, it could be shewn, that they involve the tenses of the verb as the Greek participles do, the opinion of Simonis, &c. would have some weight; but this has not been done; and, as I think, cannot be done satisfactorily. I have therefore thought it most conducive to the progress of the Student, as well as more conformable to the analogy of the Language, to class them all as nouns: it being from the context alone that any thing like tense is to be discovered.

170. *Fifth Class of Hēemanti Nouns beginning with נ or דנ.*

I. נָצַב, נִצְבָּר, נִצְבֵּר, or הִנָּצַב; as, נִצָּב (for נִצָּב, perhaps for אִנָּצַב or הִנָּצַב) *fixed, set up*; נוֹשֵׁב for נִשְׁבָּר (Art. 93.) *inhabited*; נָסַב (for נִסָּב) *turned back*, &c. So all the participles and preterites of the *Niphhál* conjugation, with this difference, that the participle ends in (ָ), the preterite in (-); also, נִהָפֹךְ *turned about*; נִהָתוּם *sealed*; הִלָּחֵם *making war* (for הִנָּלָחֵם, Art. 82.); הִאָּכַל *eatable* (for הִנָּאָכַל, Artt. 82. 115.).

II. נָפַק; as, נָסַב (for נִסָּב), as נָסַב above. This is mostly found in words doubling their last radical letter; a form not found used in the *Niphhál* conjugation.

171. *Sixth Class of Hēemanti Nouns having ת prefixed.*

The forms commencing with ת, as given by Simonis, are the following:

I. תִּפְקָד, fem. תִּפְקֹדָה; as, תִּקְוָה *hope*; תִּנָּרָה *conflict*; תִּימָרָה (for תִּימָרָה, Art. 93. 5.) *self-exaltation*.

II. תִּפְקֹד, fem. תִּפְקֹדָה and תִּפְקֹדֶת; as, תִּירוּשׁ (for תִּירוּשׁ) *new wine*; תִּפּוּצָה (for תִּפּוּצָה) *dispersion*; תִּלְבָּשֶׁת *clothing*.

III. תַּפְקֹד, fem. תַּפְקֹדָה, or תַּפְקֹדֶת; as, תוֹלָד (for תוֹלֵד) and תוֹלְדָה *generation, succession*; תוֹחֶלֶת *hope, expectation*; תַּחֲמָס *an ostrich*.

IV. תַּפְקֹד, fem. תַּפְקֹדָה, or תַּפְקֹדֶת; as, תִּרְעָלָה *trembling, giddiness*; תוֹבְחָה (for תוֹבֵחָה), and, on account of the guttural, תוֹכַחַת (for תוֹכֶחַת) *reprehension*; תַּפְלָה (for תַּפְלִלָה) *intercession*; תַּבְלִית (for תַּבְלִיט) *self consumption*; תַּבְנִית (for תַּבְנִיט, Art. 93. 4.) *form, pattern*; תַּרְמֹות (for תַּרְמֹות, Ib.) *deception*; and תַּזְנוּת (for תַּזְנוּת\*) *whoredom*.

V. תַּפְקִיד, fem. תַּפְקִידָה; as, תַּלְמִיד *a disciple*; תַּכְרִיד *a robe*; תַּאֲנִיָה *self torment* (for תַּאֲנִיָה, Yôd in many instances standing for ה, and, being doubled in this place, makes compensation for the ה which is rejected).

VI. תַּפְקִיד, fem. תַּפְקִידָה and תַּפְקִידֶת; as, תַּמְרוֹק *self-purgation*; תַּמְרוֹר *self-embittering*; תַּהֲלָכָה (for תַּהֲלֹכָה) *continual walking*; תַּהֲפָכָה *self-perversion*; תַּנְהַמָּת *a proper name*, Jer. xl. 8, &c. So תַּשׁוּבָה (for תַּשׁוּבָה, Art. 79.) *conversion*; תַּשׁוּמָה (for תַּשׁוּמָה) and תַּשׁוּמָת *reciprocal striking of hands in making a bargain, &c.*

VII. תַּפְקִד, fem. תַּפְקִדָה; as, תַּחֲרָא or תַּחֲרָא *a breast plate*, תַּלְאָה (for תַּלְאָה) *weariness*, תַּעֲלָה (for תַּעֲלָה) *self-exaltation*.

VIII. תַּפְקִד, fem. תַּפְקִדָה; as, תַּרְמָה (for תַּרְמָה) *deceit*, תוֹנָה (for תוֹנָה Art. 92. 2.) *grief*, תַּאֲנָה (for תַּאֲנָה, contr. for תַּאֲנָה or תַּאֲנָה) *occasion, opportunity*.

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\* See p. 129, note.

IX. תִּפְקִיד, fem. תִּפְקִידָה (for תִּפְקִין, from the root יִפַּן or וִפַּן) *division, separation*, תְּוִשִּׁיָּה (for תְּוִשִּׁיָּהָ) *solidity, substance, wealth*.

X. Here, as in the former class, the rejection of the last or second radical will reduce the nouns to one or other of the segolate forms: as תִּבְּל *confusion*, (for תִּבְּלָל perhaps): the latter ל being rejected, in order to avoid the repetition of similar sounds, we have תִּבְּלָ, which, for reasons already assigned, (Art. 156. 2.) will become תִּבְּלָ. In the same manner we have תִּמָּס (for תִּמָּסָה) *melting, dissolution*, &c. to which many others may be added.

XI. תִּבְּלִיל; as תִּבְּלִיל *suffusion* (of the eye). To which may be added a few others, reduplicating some of the radical letters; as, תִּקְוָמָה *self-elevation*, &c.

It must have appeared, I think, that the forms to which this letter ת is prefixed, are by no means peculiar to the *Hithpāhél* conjugation, but, that they exhibit a great variety of other forms. I cannot help thinking, therefore, that this conjugation owes something to this letter, or to its more perfect form הַת or אַת, while the particle owes nothing whatever to the conjugation.

## 172. *Seventh Class of Hēmanti Nouns, receiving הַת as a prefix.*

I. הַתִּפְקִיד; as, הַתִּיחָשׁ (Art. 115.) *genealogical computation*. So all the infinitives of the *Hithpāhél* conjugation, due regard being paid to the radical letters composing such words. הִשְׁתַּחֲוִיתִי *prostrating* (2 Kings v. 18), with a paragogic י, seems to be an anomalous word, deformed perhaps by the carelessness of the copyists.

II. הַתִּפְקִיד *caused to be visited*; but perhaps this form never occurs used as a noun.

### III. הַחִבְּרוֹת; as, הַתְּחִבְּרוֹת *confederation*, &c.\*

In a few instances we have had, in the above examples, terminations in ה, ת, and ית, which may be said to be *Hēemantic*. In these cases, therefore, we have anticipated our next chapter, which is to treat on the *Hēemantic* postfixed syllables: but, as we could not adduce our examples without bringing in these forms, we shall perhaps be excused.

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\* But this is perhaps a compound form as before, p. 129. note.

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## LECTURE VIII.

ON THE HEEMANTI LETTERS WHICH ARE POSTFIXED TO WORDS.

173. IT has been stated, (Art. 164. 2.) that, the *Hēemanti* letters ה, י, ם, ן, and ת, are severally found attached to the ends of either primitive or derived words. The cases in which ה, ת, ות, ית, are found, have already been noticed (Artt. 142. 5, 143. 2, 169.). It will be unnecessary, therefore, to notice them further. We shall now proceed to consider those which end in י, ם, and ן, respectively.

*Eighth Class of Hēemanti Nouns ending in י-.*

174. These nouns ending in י- are used to express either persons or things, which have some relation to the signification of the primitive, from which they are derived; and, hence, they have been termed *Relative Nouns* by the Arabian Grammarians.\* Of this kind are the Patronymic or Gentile nouns of the Grammars of Europe, all of which, must, from their nature, necessarily be attributive, and, therefore, subject to the variation necessary to distinguish the genders (Art. 142.).

2d, In endeavouring to account for the form and signification of this class of words, I must be allowed to suppose, as before, that the additional letter (י) is the fragment of some word, originally having the signification, which (י) now gives to words thus augmented. In the Ethiopic we have the trilateral adjunct אַי, used for the purpose

of forming nouns of this class:\* and, occasionally, in the Arabic <sup>ع</sup>وي, which is also further abbreviated into <sup>ي</sup>, † which is the augment universally found to prevail in the Hebrew.

3d, That the meaning attached to the root <sup>أ</sup>ر<sup>ي</sup> in Arabic, is suitable to the signification of these words, the following definition of it, given by Golius, will perhaps be sufficient to shew:—" *Se recepit commorandi vel quiescendi ergo, diversatus fuit interdum vel noctu.* Applying this, then, to any proper name, we shall have both the form and sense proper for these Patronymics: e. g. Ethiopic form ישראלוי *Israelawi*: Hebrew and Arabic by contraction, <sup>إ</sup>يسرائيلي, <sup>إ</sup>يسرائيلي a person related to the patriarch Israel, by connexion, residence, birth, &c. So יהודי (for יהודאי, Art. 81.) a descendant of Judah; and so of others.

4th, It may also be considered as a proof of the truth of this conjecture, that these Hebrew nouns, when receiving any asyllabic augment, are generally found with the ' doubled by *Dāgēsh*: as, לויים *Levites*; תחתיהם *below*, &c. which seem to be their true forms. See Art. 143. 5.†

5th, The following are a few examples, with their primitives: כנעני *a Canaanite*, from כנען *Canaan*; נגיד *princely*, from נגיד *a prince*; רעי *pastoral* (for רעהי by contraction), from רעה *a shepherd*; צפוני *belonging to the north*, from צפון *the north*.

6th, When, however, the primitive word ends in ' , the Patronymic is formed by prefixing the article only:§ as, מושני *Mūshī*, a son of Merari; תמושני *one of his descendants*: שוני the name of one of the sons of Gad; תשוני *one of his descendants*. So גוני *patron*; תגוני, Gen. xlv. 24. In one instance ת is prefixed instead of ה,

\* See Ludolf's Ethiop. Gram. fol. edit. pp. 95, 97.

† See Mr. de Sacy's Gram. Arab. vol. i. p. 239, &c.

‡ The *teshdeed* which is always found to accompany this ي in Arabic, may perhaps have been added originally for the purpose of supplying the defect occasioned by the rejection of one or two letters from the primitive word.

§ Of this property of the definite article some account will be given hereafter.

which may have been done for the purpose of avoiding the concurrence of two aspirates : as, תַּחֲכֶמוֹנִי *Takhkēmōnī*, 2 Sam. xxiii. 8, from חֲכָמוֹנִי 1 Chron. xi. 11. We have, however, מֵדֵי *a Mede*, Dan. xi. 1, from מֵדִי *Media*.

7th, In forming Patronymics from compounds, two methods have been adopted : one by adding י as before, which is regular ; the other, by also prefixing the article to the last word in the compound. Examples : 1. בֶּן יִמִּי *a Benjamite* ; 2. בֵּית הַלְּחֶמִי *the Bethlehemitic*, 1 Sam. xvii. 58 ; בֵּית הַשֻּׁמְשִׁי *the native of Beth Shemesh*, from בֵּית שֻׁמֶשׁ ; בֵּית הַבֶּתְלִי *the native of Bethel* ; בֶּן הַיְּמִינִי *the Benjamite*, 1 Kings ii. 8.

8th, Nouns ending in י do not form the Patronymic by the addition of י, but by some periphrasis : as, בְּצִלְיִירִיחוֹ *the citizens of Jericho*, Josh. xxiv. 11. So אֲנָשֵׁי יֶרֶחוֹ *men of Jericho*, Neh. iii. 2 ; בְּנֵי יֶרֶחוֹ *children of Jericho*, Ib. vii. 36 ; בָּנוֹת שִׁילֹה *daughters of Shiloh*, Judg. xxi. 21. In a few instances נִי is added : as, חַגְלִילִנִי *Hag-gilōnī*, from גִּלְיָה *Gilō*, 2 Sam. xv. 12, Josh. xv. 51.\*

9th, The same frequently takes place in compound words : as, בְּנֵי קִרְיַת הָרִים *the children of Kiryath Harim*, Ezra ii. 25 ; בְּנֵי עֲזַמְבֶּת *the children of Hazmāvēth*, Ib. ver. 24.

10th, Proper names ending in ם are sometimes subject to the same rule : as, אֲנָשֵׁי סֹדֹם *men of Sodom*.

11th, In Patronymics derived from compounds, the last only of the compound is sometimes taken : as, אֶרֶץ יִמִּינִי, for אֶרֶץ בֶּן יִמִּינִי *the land of the Benjamite*, 1 Sam. ix. 4.†

12th, Some primitives ending in ך drop that letter in forming the patronymic : as, הַנְּחָמִי *Hannāhamī*, Num. xxvi. 40, from נַחְמָן *Nāhāmān*.

13th, In forming Patronymics from dual or plural words, one or other of the following methods is adopted : 1, The word, from which such patronymic is to be formed, is reduced to its primitive form, and then י is to be

\* So in Arabic أَنِي in رُوحَانِي *spiritual*, جِسْمَانِي *belonging to the body*, &c.

† These abbreviations are found to take place in most languages. See M. de Sacy's Gram. Arab. vol. i. p. 247. Lud. Gram. Eth. fol. edit. p. 22. Wilkins's Sanscrit Gram. Art. 1174. &c.

added as before : as, מִצְרַיִם *Egypt*, primitive מִצְרַיִם, and with יִמְיָ, מִצְרַיִם *an Egyptian*. 2, Either יוֹשֵׁב *inhabitant*, בַּת *daughter*, or מִן *out of*, may precede such proper name : as, יוֹשֵׁב יְרוּשָׁלַיִם *inhabitant of Jerusalem* ; Isa. v. 3, בַּת יְרוּשָׁלַיִם *daughter of Jerusalem* ; or יְכִלְיָה מִן־יְרוּשָׁלַיִם *Jecoliah of Jerusalem*, 2 Chron. xxvi. 3.

14th, In a few places the primitive is put for the patronymic, which may be considered, either as presenting a metonymy, by which the progenitor, &c. is put for the descendant, or by supposing an ellipsis to be made of one of the words יוֹשֵׁב, בַּת, מִן, &c. as stated above : as, דָּמָשְׁקָא *Damascus*, for *Damascene*, Gen. xv. 2 ; בֵּית הַלְחָמִי for בֵּית לָחֶם as stated above : 2 Sam. xxiii. 15. So יַעֲקֹב for בְּנֵי יַעֲקֹב, יִשְׂרָאֵל for בְּנֵי יִשְׂרָאֵל, *passim*.

15th, Irregularities are occasionally met with in the forms of these words : as, הַגָּרִי *a Hagarene*, 1 Chron. v. 10, from הָגָר *Hagar*, as if the primitive had been a Segolate of the form הַגָּרִי ; תִּמְנִי *Timnite*, Judg. xv. 6, for תִּמְנִי, primitive תִּמְנִי. So, הַשְׁלִי *Numb. xxvi. 20*, primitive הַשְׁלִי : and הַשְׁלִי, which occurs, 1 Chron. ix. 5 ; הַעֲמוֹנִי *the Ammonite*, the primitive being הַעֲמוֹנִי. See 1 Sam. xi. 1, and Gen. xix. 38, from which, however, the collective form עֲמוֹן *Ammon* has been formed, *Ib.* and thence the Patronymic.

16th, For the feminine forms of these nouns, see Art. 143. 5, and for the plurals, Art. 147. The forms taken in construction, or when any of the pronouns are attached, will be regulated according to the analogy of the word, &c. as already intimated.

17th, There is another class of nouns ending in י, preceded by (-) or (י) which have been thought to denote excess. These, however, are probably nothing more than nouns in the plural number (Art. 147. 6.). The following are examples : גִּבֵּי *a swarm of locusts* ; חִלּוּנֵי *many windows* ; בִּילֵי *extremely greedy* ; שָׁדֵי *a plain* ; שְׁדֵי *the Almighty*, root שָׁד *powerful* ; אֲדוֹנֵי *supreme Lord*, from אָדָן.

We now proceed to the IXth class of augmented

nouns, which take the *Hēemanti* letter ם at the end.

175. In this class, the vowel immediately preceding the final ם is either (ֿ) or (ֿ), which induced Hiller to suppose, that the adjunct was הָם, or אֹם, respectively. It is believed that these nouns are *intensitive* in signification. If then we suppose הָם to be a particle derived from הָמָה, which means *tumult*, as of *a multitude*, or *noise*, as of the waves of the sea, we can easily conceive how the addition of such a particle to any primitive word would make it *intensitive* as to meaning.\* This will account, perhaps, for the termination םֿ. In the next place, the root אֹם does not occur in the Hebrew Bible, but is to be found in the Arabic أَمَّ, <sup>أَمَّ</sup> signifying, *he became fat*, or *corpulent*. If, then, we can suppose an abbreviated form of this word to be attached to any other, we shall have the termination אֹם, which will also give an *intensitive* signification to the compound. The following are a few examples: the student may arrange them under their respective measures, if he shall think it necessary to do so.

בָּנִים *lice*; יוֹמָם *the whole day*; אֲמָנָם *most truly*; דוֹמָם *quite silent*; עֵרָם, or עָרָם *quite naked*; פְּדוּיוֹם *full redemption*; כָּלָם *the entire whole*; מִתָּם *a body of men*, Judg. xx. 48.

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\* Nothing, surely, can be more ridiculous than the opinion of Simonis and others, expressed in his "Arcanum Formarum," (p. 584. 5.), viz.: that the figures of ם and ן being extended, may account for the *intensitive* meaning, which their addition to a primitive word gives to its sense; and, that ם being inclosed, also gives the idea of *comprehensiveness*, like a pregnant mother, inclosing her offspring within the womb! For, it is very possible that these words may have been in use before the letters were invented.

*Tenth Class of Heemanti Nouns, receiving a final י.*

176. The Grammarians are generally agreed, that nouns, receiving this letter as a final, are *intensitive* in signification.

What this letter may have originally been derived from, it may be difficult now to say, as it is, what may have been the primitive, from which we have such termination, as that in the English words *Formation*, *Station*, or the like. That these words are given in Latin, under the forms *Formatio*, *Statio*, &c. there can be no doubt, and, that the *n*, added in the English is derived from the Latin declension ending in *o-nis*, *ne*, &c. is equally certain; but, whence this termination has been derived is not yet known: nor is it our intention here to offer any conjecture on the subject. We may, perhaps, be excused, however, if we offer something with reference to the Hebrew form, which, should it fail of producing conviction on the mind of the Reader, may, nevertheless, have the beneficial result of enabling him to remember both the forms and powers of the nouns of this class.

2d, This letter then is affixed to words, simple or augmented, with the vowels (ט) or י; thus יָוֹ or יִוֹ—; whence we may suppose, that אֵוֹן, or הָוֹן, signifying *strength*, *power*, *riches*, *wealth* (the primitive form of which will be אֵוִן, or הָוִי, Art. 93.) is the root. And hence, also, we may have the form אֵוֹן, or הָוֹן, contracted by Art. 81. to אָוֹ or הָוֹ, which may present the words, from which these terminations have been taken; and which, added to any word, would naturally give it an *intensitive* meaning. Some have also supposed the meaning to be occasionally diminutive.\* But this seems now to be generally given up.

*Examples.*

אֵלְמָנָה, fem. אֵלְמָנָה *a widow*; אֶתְנָן *a large gift*; דָּגָן (for דִּגְהָן Art. 79.) root דָּגָה *corn*; also with the additional בִּירְיָת, בִּירְיָת *a great palace*.

אֵלְמָן *widowhood*; אֵיתָן (for אֶתְיָן Artt. 78. 79.) *frequent entry*; אֶרְמון, or הָרְמון *a palace*; עֲלִיוֹן *The Most High*. So also with augmented nouns: as, בִּטְחוֹן *great confidence*; בְּזוּיוֹן *great contempt*; צָמָאוֹן *great drought*,

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\* See the "Arcanum Formarum," p. 564.

&c. And, in some instances, as in קָטָן, pl. קְטַנִּים *little, least*, &c., this ךְּ seems to have been added, but dropped and restored by Art. 83.

3d, A few proper names receive ךְּ : as, יְדִיתָן 1 Chron. xvi. 38; יְבֻלֹן Gen. xxx. 20; יֶשְׁרוּן *Jeshurun*, &c.

4th, This intensitive letter ךְּ is frequently attached to verbs, where it is usually termed *Nún Paragogic*, or *Epenthetic*. It is found in Arabic in the same situation, and is termed by the Arabian Grammarians, النون التأكيدیة *The confirmatory Nún*, the office of which is to impart *certainty* or *intensity* to the verb, to which it is attached. The same powers have been ascribed to the Hebrew ךְּ similarly situated,\* though, it must be confessed, such powers are not always apparent from the context.

N.B. All words thus augmented, whether the augment is prefixed or postfixed, may be considered as compound words.

#### *On the Reduplicated and otherwise Compounded Words.*

177. There will be no difficulty in perceiving, that, if one word may be qualified or otherwise restricted in its signification by the addition of another, a similar consequence will also take place, when the same word is repeated : and, that the effect will be the same, whether both such words are written out at length, or, whether they are combined in one. Accordingly we

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\* *Nun Paragogicum*, Verborum personis in Jod et Vau finitis additum semper esse *Emphaticum*, notat Hottingerus de *Officiis Literarum Servil.* *Analysi Jobi* subjectis, §. 9. *Arcan. Form.* p. 564. And Schröder gives the following passage as illustrative of this opinion: 1 Sam. xvii. 25, יֹאשֶׁר יַכְנֹס יַעֲשֶׂה רֶגֶל יִפְּגֹם יַעֲשֶׂה רֶגֶל יִפְּגֹם *qui percusserit illum, hunc ditabit rex: ubi,* says he, "sonus fortior est, quam si scriptum esset יַכְנֹס יַעֲשֶׂה רֶגֶל יִפְּגֹם et יַעֲשֶׂה רֶגֶל יִפְּגֹם &c." R. 168.

find both these methods adopted in the Hebrew: for, in some cases entire words are found in this reduplicated state, in others they are contracted into one word, by rules presently to be considered. In the first case; עָמוֹק עָמוֹק *deep deep*, i. e. *most deep*, Eccl. vii. 24; סוֹבֵב סוֹבֵב *turning turning*, i. e. *continually turning*, or *changing*, Ib. i. 6: לֵב וְלֵב *heart and heart*, i. e. *double heart*, Ps. xii. 3; בְּאֵרוֹת בְּאֵרוֹת *wells wells*, i. e. *many wells*, Gen. xiv. 10; מִטָּה מִטָּה *rod rod*, i. e. *rod by rod*, Num. xvii. 17. In what sense such reduplicated expressions are to be taken, the context will always be sufficient to determine. 'The same may be said with respect to compound words. In some instances it will be augmented, as in superlatives; in others modified; and in some, perhaps, diminished, as in the diminutive nouns of other languages.

2d, Let us come, in the second place, to the rules which have been given for the formation of reduplicated words.\* It has been shewn (Art. 78.) that any one of the אהוי letters, will, in certain instances, disappear. This is the case in the first class of these reduplicated words, where we have סִאָּאָה for סָאָה סָאָה, which when compounded would become סָאָה־סָאָה, and striking out ה by Art. 79, we have סִאָּאָה, which, again, by drawing back the ( - ) and rejecting the ( : ) by Art. *id.*, we have סִאָּאָה, and, if we place ( · ) *Dāgēsh* in the second *Sāmék*, either for the sake of euphony, or to compensate for the loss of ה, we shall have סִאָּאָה for the reduplicated word, meaning, *measure by measure*,

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\* We use the word *reduplicated* to signify words which have been formed by the reduplication of some one primitive word;—*compound*, to signify those which have been formed by coalescence of two different words. In this sense Simonis uses the words *Geminata* and *Composita*.

as both the composition of the word and the context require. In some cases, as it will presently be seen, the final ה of such words is also rejected. It must also be borne in mind by the student, that considerable difference of opinion is found to prevail among the grammarians, as to the original roots from which these words have been derived; and consequently, that great difference of opinion is found to prevail as to their signification.

3d, The following are a few examples of the first class of this kind of nouns, which are generally thought to be formed by a reduplication of some word having ה for its final radical letter: e. g. עֶרְעֵר *quite naked, or deserted*, from the root עָרָה *naked*: by some also supposed to mean the juniper, by others the tamarisk, tree; קִשְׁקִישַׁת *the scales of a fish*, from קִשָּׁה *peeling*; שְׂעִשְׂעִים *exquisite delights*, from שָׁעָה *looking on* (with delight); תִּלְתֵּל *copiously flowing* (hair), from תָּלָה *hanging*; תַּעֲתָעִים *many and great errors*, from תָּעָה *erring*.

4th, The second class of reduplicated nouns consists of combinations derived from primitive nouns which have their second and third radical letters the same: as, בְּרִבְרִים *most choice* (beasts or birds), from בָּרַר *selecting*; גִּלְגָּל *a wheel, sphere, or any thing subject to continual turning about, as chaff, &c.* from גָּלַל *rolling*. And hence גִּלְגֻּלַת *the skull*; גִּרְגָּר *gargarism, gargle*: also a grain or berry, from גָּרַר *drawing, &c.* to which many more may be added. It has been shewn (Art. 83.) that when the last two letters of any primitive word are the same, one of them may be dropped for the sake of euphony. This rule holds good when such words are combined, and for the same reason.

5th, To this class may also be added reduplicated words, which, in their primitive forms, usually reject a medial ו or י: for here, as in the foregoing examples,

we may consider the middle radical letter as being rejected for the sake of euphony (Art. 81.). Of this sort are the following examples: חִלְחִלָּה *great pain*, from חוּל, or חִיל *grieving*; טִלְטִלָּה *grievous ejection*, or *captivity*, from טוּל *casting out*; עֵבַעַבִּים *eyelids*, from עוּף *moving quickly, flying*; צִפְצָפָה *flowing copiously*, from צוּף *flowing*, Ezek. xvii. 5.

6th, The third class of reduplicated nouns includes those which are formed by a repetition of the last syllable, or, of the two last letters of the primitive noun: as, הַבְּרָבִים *great gifts*, from יָהֵב *giving*, the י being rejected; אֲדַמָּמָם, fem. אֲדַמָּמָת *reddish, red here and there, having red spots*, from אָדָם *being red*; אֲסַסְסָף *mixed collection, or multitude*, from אָסַף *collecting*; הַפִּכְכָּךְ *most perverse*, from הִפֵּךְ *turning over*, &c. חִלְקִלְקוֹת *most smooth*, i. e. *deceiving words or things*, from חָלַק *polishing, smoothing*, &c.

7th, The fourth class of reduplicated nouns are those which are found to repeat the last radical letter of the primitives, inserting, at the same time, some vowel between the letters so doubled: as, אֲמִלְלָה, or אִמְלִלָּה *most languid*, from אָמַל *anxious*; גִּבְנִינִים *eminences, great heaps, hills*, from גִּבֵּן *gibbous*; נֶאֱדָבוּרָה *great or frequent adultery*, from נָאָף *committing adultery*; נִהְלִילָה *a well watered pasture*, from נָהַל *leading to the water*, &c., to which many more might be added.

8th, In forming the plurals of these and similar compounds, regard is to be had principally to the analogy of the last component part of the word. In no case can the addition of any increment, whether syllabic or asyllabic, affect a syllable beyond the penultimate of any word. In words, therefore, consisting of a large number of syllables, no change will take place in the vowels beyond the penultimate, and, in many instances, not beyond the ultimate. The only question, then, that can arise must be, as to the change of the ultimate

or penultimate vowels. In primitive words, indeed, a greater number of vowels does not exist: and, there, as we have seen, analogy alone can be relied upon. The same is true here. For, first: In all cases, except those in which the second and third radical is the same, upon any asyllabic augment being attached to a word, the preceding vowel must be either perfect or rejected; otherwise the syllable will be incomplete: as, תְּהִבִּים *great gifts*, כּוֹכְבֵי *stars of*——. Here, as the asyllabic יִם must necessarily take the last consonant of the word, in order to give it utterance, the preceding vowel must become perfect, or be rejected. But, if the root had its second and third radical letters the same, and one had been thrown away for the sake of euphony, then, upon any augment being introduced, this rejected letter would return, expressed by *Dāgēsh forte*, placed in the terminating letter (Art. 83.): as, זִלְזִלִים *worthless supernumerary shoots*, from זִלְזַל, the root of which is זָלַל *vile*, Isa. xviii. 5.

9th, The only question which can now arise is, How will these vowels be affected, when the noun is in the state of construction? Generally speaking, unless there be some reason for retaining a perfect vowel, i. e. when some letter has been retrenched for which compensation ought to be made, and hence a perfect vowel retained, either *Sheva*, or one of its substitutes, will appear in the penultimate: as, כּוֹכְבֵי *the stars of*——, &c. not כּוֹכְבִי. But this can be determined only from a knowledge of the analogy of the word.

10th, We shall now give a few examples of each sort of compound words, omitting the classification of Simonis as unnecessary: עֲרָפֶל *thick darkness*, from עָרַב *it became dark*, and אָפַל (Arab. افل) *the sun set*; קִיקְלוֹן *filthy vomiting*, from קָיא *vomiting*, and קָלוֹן *base*; פֶּרֶשׁוֹ *widely expanding*, from פָּרַשׁ *expand*, and פָּרָז *separating*; רִמְפָּשׁ *invigorating, refreshing*, from רָמַח *moisture*, and פָּשׂ *increasing, spreading*; אֲבִטִּיחַ *a melon*, from אָבַט Arab. *he cast down*, and בָּטַח nearly the same; אֲגִרְטָל *a bason*, from אָגַר *collecting*, and טָל *blood*, Arabic, or as others, טָל *dew, water*; אֲחִשְׁדָּרְפָּנִים *chief satraps*, according to some, from the Persic; אחש *price, pre-eminence*, and

סַטְרַפְּ a *satrap*; according to others, *the chief door keepers*, from אַחַש אַחַש as before, and דַּרְבָּאן דַּרְבָּאן *door keeper*; גִּזְבָּן *treasurer*, from גִּזְאָ γῶζα (Pers. کُنز or کُنچ) and ור or בר (Pers. وار or بار) *agent*, גִּזְבָּן *treasury* (perhaps the diminutive كُنْز or كُنْچ of the above); מְאוּמָה *something, any thing*, from מָה אוּ מָה *quid aut quid*; שְׁלֵהֶבְתָּה *flame of the Lord*, according to some from שׁ, a Chaldaic particle, להב, or להבת *flame*, and יה *the Lord*; according to others, from נִשְׁבַּח *inflaming*, Syriac, and להבת *a flame*, and יה as before. Others again take the שׁ as derived from the Arabic شهاب *flame*, &c. as before. In the list of various readings given by Ben Naphthali, this word is read as two שְׁלֵהֶבְתָּה, which is probably the ancient way in which it was written. Some of these, as it will be seen, are foreign words: but, as the number of such is few in the Hebrew Bible, and as the Dictionary must be consulted for their signification and etymology, we have thought it unnecessary to investigate their forms and composition further.

*On the Forms and Composition of Nouns adopted as Proper Names.*

178. By *Proper Names*, we understand those words or phrases which have been adopted for the purpose of conveying the ideas of certain *specific persons* or *things*. By names of persons are to be understood, names of God, Deities, Angels, Men, &c.; of things, those of kingdoms, cities, towns, villages, mountains, rivers, &c., provided they be definite: as, first, יהוה *Jehovah*; יהוֹשֻׁעַ *Bāal Zēvūv*; גַּבְרִיאֵל *Gavriél*; יהוֹשֻׁעַ

*Jēhōshúáh*, &c. Second : אֲשׁוּר *Ashshúr* ; מִצְרַיִם *Egypt* ; יְרוּשָׁלַיִם *Jerusalem*, &c. And, in short, any word which is used to designate any specific object, (although the same may, in other instances, be used as an Appellative,) is termed a *Proper Name*, and is to be construed as such. *Lion*, for example, is an appellative ; and yet it is as often used as a proper name, and so of others.

2d, Whence it will be seen, that occasions might occur, in which it will be extremely difficult to determine whether such word was originally intended to be taken as an appellative, or as a proper name.\*

3d, In the first place, then, Proper Names which are purely Hebrew, (for some appear to be of foreign extraction,) are, for the most part, found to follow the analogy of the Appellatives ; at others, to present forms unknown to them. Those which are of the same forms with the Appellatives, we need not now notice, as those forms have already been discussed.

4th, The simple forms of proper names which are here found to differ from those of the appellatives, are, 1st, those which take some form peculiar to the persons of the verbs ; and, 2d, those which add וּ to the end : as, 1st, יִשְׁבֵּק *Ishbák*, *he excelled* ; יָשׁוּב *Yāshúb*, *he returns*, or *shall return* ; יִצְחָר *Itskhár*, *he shines*, &c. ; and, 2d, as, אֹנֹו *Ōnó* ; יֶרֶחוֹ *Yěrēkhó*, *Jericho*. A few foreign names are found of the form פְּקֻדָּת *Basmath*.

5th, Names compounded with one or other of the divine names occur very frequently ; a circumstance which, according to Simonis, happens only twice, with respect

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\* Glass. Phil. Sac. pp. 696, 705, 780, &c.

to the Appellatives; i. e. in אַרְיֵאל *Ārīél*, and מַאֲפְלֵיָּה *Māăphēlyá*. Another remarkable circumstance is, that in these compositions the order is sometimes inverted: as, יְהוֹשָׁפָט *Yēhōshavhāth*, for שָׁפָט יְהוָה *Shavhāth Yēhōvāh*: which Simonis terms *Anastrophe*.\* This never takes place in the Appellatives. With these exceptions only, the forms of proper names, whether simple or compound, constantly follow those of the Appellatives; the significations of both being ascertained precisely in the same way. It would be superfluous to swell this work with numerous examples; particularly as they may be found in the “Onomastica” of Hiller and Simonis, classed, arranged, and discussed, as far perhaps as the most sanguine enquirer can wish.

6th, Having stated what the general rules relating to the formation and composition of Proper Names are, we may now notice a few irregularities which are occasionally found to take place. These may be classed under the heads of, I. Omissions, II. Additions, III. Transpositions, of certain letters or syllables; and, IV. The changes of certain letters of the same organs.

7th, Omissions: and, in the first case, of the initial letter of the primitive word; e. g. רָם 1 Chron. ii. 9, for אָרָם Matt. i. 3. *Αραμ*, in the name of a person, Job xxxii. 3; and, of a place, 2 Chron. xxii. 5, אָרָם. In a compound פֶּס דָּמִים 1 Chron. xi. 13, for אָפֶס דָּמִים 1 Sam. xvii. 1. In this last case, אָפֶס is taken by some as an Appellative; רִדְמָה is thought by some to be the same with אֲדִים *Ēdīm*, i. e. *Edom*. Others have taken this to be a mystical name, from the signification of the word דָּם *to come to silence*.

8th, In the following instances, a letter has been dropped from the middle of the word: as, אֲבִיגַיִל 2 Sam. xvii. 25, for אֲבִיגַיִל 1 Chron. ii. 16. So אֲרֻנָּה 2 Sam. xxiv. 16. and אֲרֻנָּה 1 Chron. xxi. 25. So דְּמָשֶׁק, but 2 Chron. xxviii. 5, דְּרָמָשֶׁק; יוֹב Gen xli. 13., for which

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\* Onomast. Vet. Test. p. 435.

we have יָשׁוּב 1 Chron. vii. 1; שָׁמָּה 1 Sam. xvii. 13, is written שָׁמָּעָה 1 Chron. iii. 5, and שְׁמוּעָה 2 Sam. v. 14.

3. In the following words a letter has been omitted at the end; אָזְכֶּרֶם Josh. iii. 16, which is אֶזְכָּרָה Chap. xix. 36; קִיר־חֶרֶשׁ Is. xvi. 11, and Ib. v. 7, קִיר־חֶרֶשֶׁת; אֶפְרַת 1 Chron. ii. 19; אֶפְרַתָּה Ib. v. 24.

9th, Under the head omissions may properly be noticed those defects which are found to take place in patronymics, &c. derived from compound proper names. Compounds, in any case, are troublesome words on account of their length; but in proper names this would be less tolerable than in any other. The consequence has been, most nations have used contractions, by omitting some part or other of the compound word (see Art. 174. 11. note). Hence בְּנֵי־יִמְיָי for יִמְיָי 1 Sam. ix. 1, Jud. xix. 16, and Esth. ii. 5; אִישׁ יִמְיָי *a man, a Benjamite*. So 1 Chron. xx. 5, לַחֲמִי, put as some believe for בֵּית חֶלְחָמִי *Bethlehemit*, conf. 2 Sam. xxi. 19; רַב־מַתְּ לַחֲמִי Judg. xv. 17, Ib. ver. 9. 14. 19, is written simply לַחֲמִי.\*

10th, To these may be added, יָעַר Ps. cxxxii. 6; for קֶרֶת יַעֲרִים 1 Sam. vii. 1, &c., where the English version has “the fields of *the wood*,” יְרוּשָׁלַם passim, is written שָׁלַם Ps. lxxvi. 3; *Bethlehem*, לַחֶם 1 Chron. iv. 22; *Bethaven*, Hos. x. 5, is אֶן ver. 8.

11th, Some additions which are peculiar to proper names have already been given (No. 8.). We now come to the transposition of letters or syllables: אֱלִיעֶזֶר 2 Sam. xi. 3, is עֲמִיאֵל 1 Chron. iii. 5,

\* With respect to this last passage, Pilkington has remarked—“The word לַחֲמִי, as an Appellative, signifies, *a jaw bone*; but, as it was also the proper name of the place, where the Philistines met Samson, and where he slew a thousand of them with the *jaw bone* of an ass, the name also of Ramath-Lehi was given to the place, where he cast away the *jaw bone*. To consider the word then, as Appellative, in the next verse; and to say that, ‘When Samson was thirsty, God clave an hollow place that was in the *jaw*, and there came water thereout,’ must be through want of common attention; because, they immediately subjoin, ‘Wherefore he called the name thereof *En hakkore* (q. d. The well of him that called) which is in *Lehi*, unto this day.’—Such mistakes as these give wrong ideas to the ignorant; and furnish the scoffers with matter of ridicule.”—“The error indeed, is corrected in the margin, which hath *Lehi*, &c.”—Remarks upon several passages of Scripture, &c., by Matthew Pilkington, Cambridge, 1759, p. 157.

in which the component parts of the compound change places, by Anastrophe as above noticed (No. 5.); יְהוֹנָדָב 2 Kings xxiv. 6, 8, is יְדִנְיָה 1 Chron. iii. 16; and, by omission, with the addition of וי, יְהוֹנָדָב Jer. xxii. 24; תְּמַנְת־סָרַח Josh. xxiv. 30, is תְּמַנְת־חָרָס Judg. ii. 9; חוֹשָׁה 1 Chron. iv. 4, but Ib. 11, שׁוֹחָה. So בָּטַח 2 Sam. viii. 8, is written טָבַחַת 1 Chron. xviii. 8; to which some others might be added. According to Hiller,\* examples of this kind are very numerous: but in these, as the significations adduced by him are grounded on conjectural etymologies, little reliance can be placed on them.

12th, We now proceed to give a few examples in which the letters of the same organ have taken place of one another (Art 84.); בְּרֹאדָה 2 Kings xx. 12, written מְרֹאדָה Is. xxxix. 1, and מְרֹדָה 2 Kings xxv. 27, Jer. l. 2. In the last instance, a quiescent א is also omitted (Art. 78.); עֲקָרָה Josh. vii. 18, written עֲקָרָה 1 Chron. ii. 7, and to this last an allusion is made in the text; בֶּת־שֶׁבַע 2 Sam. xi. 3, and בֶּת־שׁוֹעַ 1 Chron. iii. 5; נְבוֹכַדְנֶאצַּר Dan. i. 1; נְבוֹכַדְרֶאצַּר Jer. xxi. 2; קָה Is. xix. 13, and קָה Hos. ix. 6, *Memphis*. Several changes of ד and ר may be observed in the words *Khemdán*, Gen. xxxvi. 26; *Khemrán*, 1 Chron. i. 41; *Dōdānīm*, Gen. x. 4, is given *Rōdānīm*, 1 Chron. i. 7; *Rīpháth*, Gen. x. 3, is *Dīpháth*, 1 Chron. i. 6; *Dēhūél*, Num. i. 14, is *Rēhūél*, Ib. ii. 14; *Hādad-Hézer*, 2 Sam. viii. 3, is *Hādar-Hézer*, 1 Chron. xviii. 5. These letters, although not of the same organ, are found in other languages frequently interchanged. Their change in Hebrew has often been accounted for, from the probability of the Scribes having mistaken the form of the one for that of the other, which is likely enough to have been the case. I think also, that confusion may have arisen from their similarity of sound; which we find has sometimes taken place in other languages.

13th, It may not be amiss to offer a few remarks here on those proper names, which are found to end in (י) *Yód*, not only because their number is very considerable; but also, because, they afford some curious information on the subject of ancient Hebrew theology.

14th, These, according to Hiller,† may be classed under four heads.

\* Onomasticon, V. Test. p. 365.

† Ib. pp. 228, 229.

First, Those which may be termed *Denominatives*, on account of some particular circumstance being alluded to, when they were first given: as, לֵוִי *Lēvī*, meaning *Conjunctive*, see Gen. xxix. 34. To which may be added all Paronymics used as proper names.

15th, Secondly, Words found in a mutilated state, which were originally composed of one or other of the Divine names: as חֶלְקִי for חֶלְקֵי or חֶלְקֵי, signifying, *the Lord (is) a portion*. So נֶעְרִי for נֶעְרֵי *stripped of God*; to which many others might be added. The intervening ' *Yod*, however, is in many cases allowed by all to be nothing more than a sort of connecting letter, as in the case of עֲבָדֵיאל for עֲבָד אֵל *servant of God*.

16th, This method of compounding the Divine name with other words for the purpose of forming proper names, is certainly of great antiquity among the Jews, and may safely be appealed to in proof of the position, that they never did, as a nation, acknowledge any other God, than that urged upon their notice by the last prophet. Whether we can extract from it the fact, that they also understood the doctrine of the *Holy Trinity*, of the *Immutability*, *Invisibility*, *Incomprehensibility*, and of the other attributes of the Deity, as known and taught among ourselves now, does not seem to be quite so clear as Hiller will have it,\* although we cannot hence infer their ignorance of these things. It is also worthy of notice, that the names given to individuals among the Babylonians and other nations contiguous to the Jews, were, for the most part, either the names of their idols, or compounds including one or other of their titles. The same practice is found to prevail among the pagans of the present day.

17th, Thirdly, *Yod* is said to be paragogic when found attached to substantives used as proper names: as, רֹמְמֵי עֵר 1 Chron. xxv. 4. 31; אֲדָרָעִי Numb. xxi. 33 : עֵין גִּדִּי Josh. xv. 62, &c.

18th, Fourthly, *Yod* is said to be the pronoun of the 1st person singular in the following and similar examples: מְלוֹתִי 1 Chron. xxv. 4; נְהַלְתִּי Ib. ver. 4. 29.

19th, Having said thus much on the analogy and irregularities found to prevail in the forms of proper names, and referred the Student to those writers who

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\* Onomast. Vet. Test. p. 261, &c.

have treated these subjects at great length, we shall now offer a few remarks: 1. On the persons by whom they have been given, and on the circumstances with which they were connected: and, 2, On the various names, sometimes found attached to persons or places, which has by some been termed *Polyonymia*.

20th, With respect to the persons by whom proper names have been imposed, they are various, as likewise have been the occasions on which they have been given. In some instances, *God* himself gave the name: in others, the *Father*, *Mother*, or some one or other of the kindred.

Of the first, examples may be found in Gen. xvi. 11, xvii. 19, 1 Kings xiii. 2, 1 Chron. xxii. 9, Matt. i. 21, Luke i. 13, &c. Of the second and third,\* examples occur very frequently; and of the last, Luke i. 59, may suffice.†

21st, The material causes, or circumstances, connected with the imposition of proper names amount, according to Simonis, to fifteen.‡ These, however, may all be reduced to the original number assumed by Glassius, which is two.§ “ 1. κατ’ ἔσω, vel ratione *etymi* et significationis, ejusque fundamenti. 2. κατ’ ἔξω, vel ratione *extensionis ad alia*, et communionis.”

22d. In the first place, proper names both of *men* and *places*, were first given with reference to some event, either *past*, *present*, or *future*, with regard to such person or place.

23d, Of the first sort, are the following: Gen. xvii. 17, 19, יִצְחָק *Isaac*, so called on account of Abraham’s *smiling*|| upon receiving the promise of his birth; Exod. ii. 10, *Moses* (מֹשֶׁה) is so called on account of his having been taken out of the water, as the text shews, whether the word itself be Egyptian or Hebrew: for, on this subject learned men differ.

\* Simonis, p. 13.

† Gen. xxix. xxx., 1 Sam. i. 20, 1 Chron. iv. 9.

‡ Onom. pp. 14, 15, &c.

§ Append. Gram. Tract. iii. p. 709, Ed. Dathe.

|| “ Risus Abrahæ exsultatio est gratulantis, non irrisio diffidentis.”  
Eucherius apud Glass. Append. Gram. Tract. iii. p. 711.

1 Sam. iv. 21, *Ī-kāvód* (אֵי כְבוֹד) *where is the glory?* on account of the ark of the covenant having been taken.

24th, Secondly, Of names taken from *present* circumstances, the following are examples: Gen. iv. 2, *Ḥabyl* (הֶבֶל) *vanity*, on account, as it has been thought, of the *vanity* and *instability* of all human things, which had been occasioned by the fall; Gen. iv. 25, *Seth* (שֵׁת) because God had *placed* him in the situation of Abel, who had been murdered by Cain; Gen. xxv. 25, *Esau* (עֵשָׂו), whether we deduce

it from עֵשָׂו עֲשִׂי, as Dathe will have it, which signifies *to cover*, &c.,

or from עֲתִי עָלָא *to have long hair*, after Simonis; Ib. ver. 26, *Jacob*, יַעֲקֹב from יַעֲקֹב, *the heel*, because he took hold of his brother's heel at the time of his birth. Another instance is, that which is said to have taken place at the time of the birth of Gad, Gen. xxx. 11, to which many others might be added.

25th, The following names appear to have been given with reference to something which was to take place afterwards: Gen. iii. 20, *Eve* (חַוְּוָה), because she was to be the mother of all men who should live; Gen. v. 29, *Noah* (נֹחַ), because he was to be the means of *consoling* the true believers. In this case, as we shall see hereafter, the verb used to explain this proper name, is not the same with that included in the name itself, which signifies *quiet*, *rest*, &c. The only thing intended by the sacred Writer seems to be on this, as on many other occasions, to give the general sense, and not the mere etymology, of the word.

26th, The following are examples of names of places given with reference to certain events.

Gen. iv. 16, *Nód* (נֹד) is the place in which Cain is said to have resided, after he had been driven out from the presence of God, the meaning of which is, *wandering* or *wanderer*.

Gen. xi. 9, *Babel* (בָּבֶל) was so called, on account of the confusion of languages which took place there, from בָּלְבַל, a reduplicated form of בָּלַל *to mix*, *confound*, &c. which, by contraction, will become בָּבֶל.

Gen. xxviii. 19, *Bethel* (בֵּית־אֵל) was so called by Jacob, because he deemed it worthy of being called the house of God, on account of the vision he had seen there. Similar examples are to be found, Gen. xxxii. 3; with respect to *Mākhānāim*, Ib. xxxi. 47; *Galeed*, John v. 2,

where *Bethesda* is intended to point out the favour of God, exerted at that place, as in *a house of mercy*. In Exod. xv. and Num. xxxiii. we have several examples of names thus given to the different stations in the wilderness, at which the Israelites halted.

It should be observed, that in writing Hebrew names in Greek letters, the aspirates are frequently omitted: as, Ἑσδῶμ, not Χεσδῶμ; Ναασσὼν, not Ναχσὼν; and so of others.

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## LECTURE IX.

## ON THE SEPARABLE AND INSEPARABLE PARTICLES.

179. These are nothing more than either words, or fragments of words, attached to others, for the purpose of qualifying or otherwise restricting them; and they are written either separately, or both together forming one compound word, according to usage. In this point of view, therefore, they may be classed under one or other of the forms of nouns already detailed; but, as they occur very frequently, and exert a very great influence on the force and bearing of the context, they deserve a separate consideration.

2d, By Particles are meant words, used occasionally as *Pronouns, Adverbs, Prepositions, Conjunctions, or Interjections*. We say occasionally, because some of them will fill one or more of these offices, as the context shall require, just as these words often do among ourselves.

3d, That the *Separable Prepositions* are words of this kind, I think, there cannot remain a shadow of doubt, when we consider, that in many instances they really present all the peculiarities of nouns put in the state of construction: as, בְּדִי־רִיק *for vanity*, or, *in sufficientiam vanitatis*,\* Jer. li. 58; so בֵּין הַמַּיִם *between the waters*, Gen. i. 7;† or, *distinctio aquarum*: וְיִ

\* Nold. sub voce בְּדִי in notis, “וְיִ Est absoluti וְיִ constructum.”

† Ib. sub. v. בֵּין “Constituit substantivum nomen masculinum, ejus pluralis masc. est בְּיָקִים, &c. . . . atque inde nominalem significationem, quam vix unquam exuit . . . . *discrimen differentiam rerum*, qua a se invicem distinguuntur.”

(for **וְיָהּ**) being the absolute form in the one case, and **בִּין** in the other, which in construction regularly become **וְיָ** and **בִּין** respectively (Art. 151. 6.). And, *vice versá*, words preceding these particles\* are often found taking the forms proper for the state of construction: as **חֹסִי** **בּוּ** Ps. ii. 12; **מְשֹׁשׁ אֶת-רִצְיִן** *Delight of Rexin*, Is. viii. 6, &c., which seems to intimate that they are nouns.

4th, In the Arabic and Ethiopic dialects, also, in each of which we have a peculiarity of termination, by which nouns in construction are distinguished, these particles are clearly marked as being in that state:

as, in the Arabic, **أمام المسجد** *before the mosque*, (i. e. pars. *anterior templi*,) where the last word is put in the genitive case, as being in construction with the preceding. So in the Ethiopic, **ወስተ** **ፍጥረ** *to, or towards, heaven*: where the first has this mark: and generally, all words of this kind, whether prepositions or adverbs, are always found with the termination proper for construction, unless they happen to be the last in a sentence.

With respect to the adverbs, as they can be known to be such, only from the situations in which they are found, and may consist of almost any form suitable to the sense required, enough will be said on their character and use in the Syntax.

5th, If, then, these particles were originally nouns, it is likely we should find them exhibiting the simple and augmented forms peculiar to nouns; and such is actually the case, as the following examples will evince. Segolates: **מָרָם** *not yet*; **אַצֵּל** *near, at*; **נֶכַח** *before, in presence of*; **הֵלֹם** *here, hither*; **רַק** *only*; **אֵל, † בֵּל, ‡** *by no means*. Pri-

\* These particles are **ב**, **כ**, **ל**, **מ** or **מִן**, **אֵל**, **אֶת**, **עַל**, **בְּלִתִּי**, Glass. Phil. Sacr. p. 80, &c. Storr. Observ. p. 105.

† This word is probably an abridged form of **אַלְהָ** *execration*, thence, *deprecation*, *prohibition*, or the like; or, from one or other of the Cognate roots, **אֵל**, **אֹל**, **יֵאֵל**, which will afford similar significations. See these roots in Castell and Simonis.

‡ **בֵּל** *proprie defectus*, sed in particulam abit .. notans *non*. Simonis Lex. sub voce **בָּלַח** *attritus fuit*.

mitive nouns, not Segolate : as, יוֹתֵר *more* ; סָבִיב *round about* ; מְהֵרָה (fem.) *quickly, soon* ; רַבָּה (root רבב) *much* ; זוּלָּת *besides*, to which many others might be added.

The following are augmented by one or other of the letters termed הַאֲמַנְתִּי (Art. 165.) ; פְּרָאָם *suddenly, immediately* ; הֶנָּם *gratis, freely* (Art. 175.) ; אֲוִלִּי *perhaps*, (which is probably a compound of לִי, Arab. *أول*) ; אַחֵר (for אַחֲרֵר) *after, afterwards*.

6th, Many of these particles are found in the plural number, (a sufficient proof, if any were wanting, that they are nouns) ; as, בֵּינֵן, fem. בֵּינָה *distinction, between*, pl. בֵּינִים, and בֵּינוֹת. So masc. סָבִיב, fem. סָבִיבָה, pl. סְבִיבוֹת *surroundings, enclosures*, adv. or prep. *round about* ; אַחֵר, pl. אַחֲרֵים, and, in construction, אַחֲרֵי הַמֶּלֶךְ *after the king*, q. d. *subsequentionibus regis*.

7th, In many instances these words present themselves in a compound state : as, לְמַעַן (comp. of לִי, for לוֹי, and מַעַן, of מִ and עָנָה *answer*), *on account of, because of, &c.* ; מִפְּנֵים (of מִן and פָּנִים) *because of* ; בְּלֻעַד, בְּלֻעָדִי, or מִבְּלֻעָדִי *besides, except* : and, further, with another particle, הֲמִבְּלֻעָדִי *whether besides?* In this last case, the simplest form בְּלֻעַד is perhaps a compound of three primitives, viz. of עַד *usque ad, &c.* ל, and ב, which are used as prepositions. In some of the others, also, we have the preposition מ, and the interrogative particle ה, with the word also put in the plural number and in the form proper for construction.

8th, In some instances, several of these words will be found construed together, and qualifying one another : in all of which, those that are capable of receiving any variation, from being put in the state of construction, will invariably take that form. Of this sort are the following : עַד אֵין *until... not* ; עַד בְּלֹתִי *until... not* ; עַד הֶנָּה, and contracted, עַדָּן and עַדָּהָ Eccles. iv. 2, 3 ; עַד כֹּה *hitherto* ; עַד מְאֹד *to excess* ; עַד מָתִי *How long?* *Usquequo?* עַד עַתָּה *until now*, *ἕως τοῦ νῦν* ; עַד לְמַעְלָה *to the summit* ; עַד אַחֲרֵי, עַד־אֵם, עַד־אֵשֶׁר, עַד פִּי *until* ; עַד־לֹא *unless* ; אֵם לֹא *if not* ; לֹא כֵן *not so* ; כֵּן כֵּן *even so* ; לְבַד מִן and מִלְבַּד *besides, except, &c.*

9th, These particles are also found in construction with the pronouns, sometimes in the singular, and at others in the plural, number : as, בֵּינָה *between thee* ; בֵּינֵינוּ, and fem. בֵּינוֹתֵינוּ *between us*. So אֲנֵלָם *near them* ; לְמַעַנָּה *on account of thee* ; אֵינָם, and אֵינָמוּ, *they are not*. The following, when in the plural number only, take the affixed pro-

nouns singular or plural, viz. אַחֲרֵי after; אַחֲרֶיךָ after thee; אֵל to; עַל above, upon; עַד to; בְּלִצְד besides; and, according to Schröderus, אֲשֶׁר the blessings of! לְפָנִים before; מִפְּנֵים on account of.

10th, The pronominal affixes attached to some of these particles differ, in some respects, from those usually attached to nouns: e. g. בְּתַחְתִּי under or beneath me, for תַּחְתִּי הִנְנִי for הִנְנִי תַּחְתִּי behold me; הִנְנִי תַּחְתִּי for הִנְנִי תַּחְתִּי behold him; עִמָּהֶם for עִמָּם with them; אִתָּהֶם, masc. and אִתָּהֶן, fem. them, or as it respects them, for אִתָּם, or אִתָּן.

11th, The particle אֵת, generally placed before any noun which is the object of some verb in the sentence, and used apparently for the purpose of pointing out this particular, appears in three different forms when in construction with the pronouns; which, Schröderus thinks, has arisen from the circumstance of the root being originally of three distinct forms: viz. אֵתָהּ, אֵתָה, or אֵתָהּ to proceed, come, &c.\*

In the first place, we have אֵתָהּךָ you; אֵתָהֶם them, masc. אֵתָהֶן them, fem., from the root אֵתָה. Secondly, אֵתָי with me; אֵתָךְ with thee, masc., אֵתָךְ id. fem.: אֵתָו with him; אֵתָהּ with her; אֵתָנוּ with us; אֵתָכֶם with you; אֵתָם with them, from the root אֵתָה. Thirdly, אֵתָי thee, or with thee; אֵתָךְ thee, or with thee; אֵתָו him, or with him. So אֵתָהּ, אֵתָנוּ, אֵתָכֶם, אֵתָהֶן, אֵתָם, or אֵתָהֶן. In all which cases, coming to, as it respects, or the like, will generally give the sense of the particle.

\* D. Kimchi has remarked in the Michlol, (fol. רנט verso) כמו שתאמר ראובן הרג שמעון לא נודע מי ההורג ומי ההרוג וכשתאמר ראובן הרג את שמעון הנה מלת את נופל על הפעול ונודע כי שמעון הוא ההרוג לפיכך בדבר שהוא מבואר מי הפועל והפעול לא הוצרכו למלת את: So, should you say, ראובן הרג שמעון *Reuben slew Simeon*, it would not be known who was the slayer, or who the slain. But when you say *Reuben slew את Simeon*, (i. e. *Simeonem*), the particle *את* points out the objective case, and it is known that Simeon is the person slain. In like manner, in a matter in which the agent and patient are evident, the particle *את* is unnecessary.

Similar to this is the doctrine taught by the Persian Grammarians, on the use of the particle *و*, (originally, perhaps, *و*, way,) for where, according to Mr. Lumsden, there would be a difficulty in ascertaining from the context, which is the objective case to the verb, this particle is added; and, when it is not so, the particle is always to be omitted. Pers. Gram. vol. ii. p. 202. My edition of Sir Wm. Jones's Pers. Gram. p. 130—1. See the Syntax of the present work.

12th, Some have supposed, that this particle is derived from a word signifying *substance*: and, that when it is prefixed to any word, it is intended to intimate the *very substance*, matter, or the like, of which such thing consists. Hence they have interpreted Genesis i. 1, **בָּרָא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** “He created the *substance* of the heavens, and the *substance* of the earth;” than which nothing can be more fanciful, which the comparison of a very few passages under this particle in Noldius will be sufficient to shew. (Page 125, Edit. 1734: see also Note *a*, and the *Vindiciæ*, Art. 572.).

13th, Some of these particles take (ט) as the vowel of union before the affixed pronouns **נִי** and **נָה**: as, **עִמָּנוּ** *with us*; **אִתָּנוּ** *id.*: **אִתְּנוּ** *us*, or *with us*; **אִתְּךָ** *with thee*, fem. **אִתְּךָ**; and **אִתְּךָ** *id.* So **הִנֵּה** *behold thee*, fem.; **עוֹדָה** *hitherto thou*, fem.; **עִמָּךְ** *with thee*, fem.; **עִמָּכֶם** *with you*, masc.; **עִמָּהֶם** *with them*, masc.

14th, The preposition **מִן** *out, out of*, apparently from the Arabic root **مَن** *cut*, doubles the נ by *Dāgēsh*, whenever any one of the pronouns is affixed: as, **מִמֶּנִּי** or **מִמֶּנִּי** *from me*; **מִמֶּנְךָ** or **מִמֶּנְךָ** (for **מִמֶּנְךָ**) *from him*; **מִמֶּנֶּם** *from them*. But more frequently, according to Schræderus, the root assumes a reduplicated form, and drops its final letter: as, **מִמֶּנִּי** for **מִמֶּנִּי** (Art. 82.), and, with the affixed pronouns, **מִמֶּנִּי** (for **מִמֶּנִּי**) *from me*; **מִמֶּנְךָ** *from thee*; **מִמֶּנְךָ** *from him*; **מִמֶּנְךָ** *from her*; **מִמֶּנֶּם** *from us*: and, by a further abbreviation by syncope, **מִמֶּנִּי** *from thee*, masc.; and **מִמֶּנְךָ** *from thee*, fem.

15th, The other prepositions take the affixed pronouns regularly, and, for the most part, in the plural number: as, **אֵל** *to, towards*, pl.; **אֵלַי** *to me*; **עַל** *upon, against*; plural, **עָלֶיךָ** *upon, or against thee*; **עַד** *to, usque ad*, plural; **עָדָיו** *to him*; **בְּלִעְדֵּי** *besides*; **בְּלִעְדֵּיךָ** *besides thee*. With the grave affix: **אֵלֵיכֶם** *to you*; **עָלֵיהֶם** *upon them*.

16th, The remaining prepositions are; **בְּעִבְרֵי** *on account of*; **בְּעַד** *by, through*; **חִוֵּץ** *without, foras, extra*; **לִפְנֵי** *before, in front of*; **מִוֶּלַּח** *towards, over against*; **עַבְרָה** *on this side, beyond* (properly, *passage*); **נֶגֶד** *before, in front of*; **הֶבֶל** *id.* Those which appear in a mutilated state will be mentioned hereafter.

### *On the Inseparable Particles.*

179. Having stated the nature, and given some examples of construction, of the *Separable* particles, we now come to those which have been termed *Inseparable*.

The reason of their being so called seems to be this; many of them are no longer found extant in their original and complete forms, but consisting of one single letter only, which is always prefixed to some other word. These particles are all comprehended in the technical terms *מִשֶּׁה וְכָלֵב* *Moses and Caleb*.

2d, The first (מ) is regularly prefixed to nouns with the imperfect vowel (·) *Khirik* and, consequently, inserting *Dāgēsh forte* in the following letter: as, מִדֶּרֶךְ *from, or out of, the way*. This word when written at length is מִן, probably from מִנּוּ, signifying, according to Storr, *cutting off, &c.\** This *Dāgēsh*, therefore, may be considered as a compensation for the loss of the letter נ (Art. 82.).

3d, *Dāgēsh*, however, is frequently omitted when the following word has (:): as, מִגְּבוּרָה *from greatness*; מִיְמִינוֹ *from his right hand* (for מִיְמִינוֹ Art. 93. 5.). Under this rule Schræderus places the word לְמִבְּרֵאשׁוֹנָה *thence, from the beginning*, 1 Chron. xv. 13. But here, the מ prefixed may be a part of מַה *which, what*, or the like, which I am inclined to believe is the case.

4th, But, when a letter follows incapable of receiving *Dāgēsh* (Art. 115.), a compensation is made, either explicitly, or implicitly: i. e. either, 1st, by putting the vowel (·) instead of *Khirik*; or, 2dly, by considering the following letter as being doubled: as, 1st, *as*, מֵאִישׁ (for מֵאִישׁ) *from the man*; מֵרָשָׁע (for מֵרָשָׁע) *from a wicked (man)*; or, 2dly, מֵהָדוּט (for מֵהָדוּט) *from the thread*.

5th, The particle שֶׁ, which is an abbreviation of מִיֶּשֶׁר *who, what, &c.* will be considered with the demonstrative pronouns; where the use of the particle הָ will also be shewn.

*On the Particle וְ and, but, moreover, &c.*

181. This particle is probably a fragment of the word אוֹהַ, Syriac ܐܘܗܐ, or Arabic أَوْي, which means, *to augment, connect, &c.*: in its augmented form אוֹהַ *desiring wealth, connection, or the like*: and, in the noun וְ a hook, nail, or any thing by which one thing

\* See last Art. No. 14.

is connected with another. Hence, it is used as a conjunction is in other languages; and is capable of all the variety of meaning to which such words are subject.

2d, This particle is generally prefixed to any word with ( : ): as, קָרָא וְאָמַר *he called and said*; שִׁפְחָהּ וְעַבְדָּהּ *a servant maid and man*.

3d, The *Shěvâ*, however, in this case, is liable to certain changes: when, for instance, the word to which ׀ is thus attached commences also with *Shěvâ*, this ׀ takes the vowel *Shūrék*: as, וְלָךְי *go ye*, not וְלָךְי (by Art. 112.): וְלִמְלִיךָ\* *and to, or for, the king*, not וְלִמְלִיךָ.

4th, The same change takes place, whenever any one of the labial letters (בּוּמַפּ) immediately follows: as, וּבִגְדּוֹ *and the garment*, not וּבִגְדּוֹ. There are, however, some exceptions: as, וְבַחֲוִי *and void*; וְבָשׁוּ *and they blushed*, &c.

5th, When the letter ׀ having ( : ) follows, a contraction will take place (Art. 93. 5.): as, וְיַחֲיִי (for וְיַחֲיִי or וְיַחֲיִי) *and he shall live*; וְיְמִינָם (for וְיְמִינָם) *and their right hand*. In a few cases we have (׃) in this place: as, וְהִיָּהּ *and let him be*.

6th, Any word beginning with one of the substitutes of *Shěvâ*, will prefix ׀ with the correspondent imperfect vowel (Art. 113. 3.): as, וְאֲנִי *and I*; וְאֱמֶת *and truth*, &c.

7th, In some instances of this kind, however, we find *Shūrék*: as, וְזָהָב *and gold*, Gen. ii. 12; וַיִּצְעֲקֵי *and cry thou (fem.)*, Jer. xxii. 20.

8th, When such word commences with ׀ a contraction is often found to take place: as, וְאֲדֹנָי *and my Lord* (for וְאֲדֹנָי); so וְאֱלֹהִים *and God* (for וְאֱלֹהִים), Art. 93. 5.

9th, Monosyllables, and dissyllables having the accent on the penultima, generally prefix this particle with (׃): as, וְסוּסִים *and a horse*; וְאַיִל *and a ram*. To this, however, there are many exceptions: as, וְשׂוֹר *and an ox*; וְרֶכֶב *and a chariot*.

10th, This particle has been supposed to have the power of changing the tenses of the verb, making a preterite tense future, and a future preterite; and hence has been termed *Vav Conversivum*. From what will be said on the doctrine of the tenses of the verbs in the Syntax, it will

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\* Kimchi is of opinion, that in these cases, the letter ׀ is to be considered as dropped, and that we should read ׀ universally.

appear, that this conversive power supposed to exist in this particle is neither necessary nor true. When it takes the vowel *Pāthákh* it ought perhaps to be considered as *illative*, corresponding to the Arabic ف, which is regularly so: when it takes (:), as merely conjunctive (p. 53, note.).

11th, In some instances, the *Dāgēsh* of the following letter, no less than the Euphonic accent, one or other of which is necessary to complete the syllable, is dropped, probably by the negligence of the scribes: as, וַיְקַדֵּשׁ and *he consecrated*, Gen. ii. 3. for וַיְקַדֵּשׁ, or more regularly וַיְקַדֵּשׁ.

12th, In the first person singular of the present tense this particle takes (ְ): as, וְאֶשְׁמַע and *I hear*.

182. The remaining particles ב, כ, and ל, signifying, *in, according to, to, for*, or the like, respectively, may be easily traced to their origin as nouns. The first is probably a fragment of the word בוא *entering into*, &c., which is found in Arabic under the forms of برى *he descended to his house, lodging*, &c.; بَا or بَاء and in Ethiopic በወላ: meaning nearly the same thing.

2d, With respect to the second (ֶ) signifying *like, as, just as*, &c., it is probably a fragment of some primitive noun, from which we also have the words כה *thus*; כִּי *for, so*; כֵּן and כֵּן *thus*.

3d, These particles are regularly prefixed with (:); as, בַּדֶּרֶךְ *in the way*; כַּעֵץ *like a tree*; לָאָרֶץ *to the earth*.

If the word, to which either of them is to be prefixed, have (:), the particle will regularly take (·) *Khīrīk* (Art. 112.): as, בַּמִּנְלָה *in the volume*; כַּכֵּל *like a vessel*; לְבִנּוֹ *to his son*.

4th, But, when any one of the substitutes of *Shēvā* happens to be the first vowel of such word, the prefix will take the correspondent imperfect vowel (Art. 113. 3.): as, בַּחֲלֹם *in a dream*; כַּאֲכֹל *like eating*, &c.

5th, When ש happens to be the first letter, a contraction generally

takes place: as, לַאֲדֹנָי (for לְאֲדֹנָי) *to my Lord*; לַאֲלֹהִים (for לְאֲלֹהִים) *to God* (Art. 93. 5.).

6th, But, when prefixed to monosyllables, or to dissyllables having the accent in the penultimate, they generally take (τ) as above (Art. 180. 9.); e. g. בְּזֶה *in this*; כַּאֲלֵה *like these*; לְנֶעַח *for ever*. So with verbal nouns or Infinitives, when not in construction with other nouns: as, לִקְוִים *for standing*; לִלְכֹת *for walking*.

7th, The following affixed pronouns are often found attached to these particles: viz. בִּי *in me*; בָּנוּ *in us*; בְּךָ *in thee, masc.*; בְּךָ *id. fem.*; בָּכֶם *in you, masc.*; בָּכֶן *id. fem.*; בוֹ *in him, masc.*; בָּהּ *in her*; בָּהֶם (or Art. 81.); בָּם *in them, masc.*; בָּהֶן *id. fem.*

8th, The particle ל receives the pronouns in the same manner; but, כ is so found in only two instances; viz. כָּכֶם *like you*, and כָּהֶם *like them*. When it is necessary to use the pronouns with כ, the paragogic particle מוֹ is generally introduced thus: כְּמוֹנִי *like me*; כְּמוֹנוּ *like us*; כְּמוֹךָ *like thee*; כְּמוֹכֶם *like you*; כְּמוֹהוּ *like him*; כְּמוֹהָ *like her*; כְּמוֹהֶם *like them*.

9th, When either of the particles ב, כ, or ל, is prefixed to a noun with the definite article, the article is for the most part rejected (Art. 79.) and the particle takes its vowel: as, בַּבַּיִת *in the house* (for בֵּית); כַּאִישׁ *like the man* (for אִישׁ); לַחֹדֶשׁ *for the month* (for חֹדֶשׁ); בַּחֲרָבָה *in the dry* (land, for חֲרָבָה Art. 93. 6.). Exceptions: בַּדֶּרֶךְ *in the way*, Neh. ix. 19; לַחָצֵם *to the people*, 2 Chron. x. 7; כַּחֲלֹנוֹת *like the windows*, Ezek. xl. 25; כַּחֲכָם *like the wise man*, Eccles. viii. 1.

10th, This contraction, moreover, frequently takes place in those Infinitives which commence with a servile ה: as, בִּפְנֵל (for בְּהִפְנֵל) *in being impelled*, Prov. xxiv. 17; לְשַׁמֵּעַ (for לְהַשְׁמִיעַ) *for causing to hear*, Ps. xxvi. 7; לָבִיא (for לְהָבִיא) *for bringing*, Jer. xxxix. 7, &c., though not regularly so.

### *On those Inseparable Particles which are termed Paragogic.*

183. To the preceding class of inseparable particles may be added another, which, however, are always found attached to the end, not to the beginning, of a word; and for the purpose, most probably, of adding something

to the sense of the passage in which they are found. These were at first, perhaps, nouns in construction just as the prepositions were; but which, in after times, were abbreviated for the sake of convenience.

2d, These letters or syllables, then, (for they are now nothing more) have been termed *paragogic*, rather, I suppose, for the purpose of giving them a name, than for pointing out either their nature or their use, are, according to Schroëderus, ארוי, and are found appended to words, either for the purpose of giving emphasis to the meaning, of promoting euphony, or by way of pleonasm.

### *On א when Paragogic.*

3d, This letter is mostly pleonastic, and is found attached to words having (ר) or ו for their terminating vowel: as, אֶתִּיקָהָּ *its galleries* (for אֶתִּיקָהּ), Ezek. xli. 15; הֵהֶלְכוּ *they who went* (for הֵלְכוּ), Josh. x. 24; אָבָוּ *they were willing*, Isai. xxviii. 12; יִנָּשׂוּ *they shall be carried*, Jer. x. 5. So יְהוּא for יְהוּ (for יְהוּ, Art. 93. 2.) *he shall be*, Eccl. xi. 3; also הוּא, instead of הוּ *he*, Arab. هُوَ; לוּא for לוּ Arab. لَوْ *would to God, utinam, &c.*, and so of others.\*

### *On the Paragogic ה.*

184. The use of ה as a paragogic letter is very frequent. In some cases it is thought to augment the signification, in others to be merely pleonastic; but, as

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\* This prevails in the Arabic, whence Schultens comes to the conclusion, that it is an ancient manner of writing: others, that it is a mere Arabism.

writers differ very much in their opinions, we shall determine nothing on this subject.

2d, On some occasions, it is found appended to words ending in a consonant, with (ׁ): on others, it is preceded by (׃) or (ׂ): and in these it becomes quiescent: as, אֶסְפֶּרָה (from אֶסְפֶּר) *I will recount*, Ps. ii. 7; אֶרְצָה (from אֶרֶץ) *the earth*; הִנֵּה (from הִן) *behold*; אֵלֶּה (from אֵל) *these*.

3d, It is found attached to verbs. 1st, to the Infinitive or Verbal noun; 2d, to both the tenses; 3d, to the second person singular masculine of the Imperative; and, 4th, to the participles: e. g. 1st. פִּשְׁטָה (for פִּשַׁט) *spoiling*; רָנְנָה (for רָנַן) *shaking*, Isa. xxxii. 11; שְׁאַלָה (for שָׁאַל) *asking*, Isa. vii. 11, &c. 2d. נָחָה (for נָח) *he has rested*, Isa. vii. 2; לָגָה (for לָן) *he lodged*, Zech. v. 4; הִשְׁלַכְתֶּנָּה (for הִשְׁלַכְתֶּן) *ye cast*; נִשְׂרָפָה (for נִשְׂרַף) *let us burn*, Gen. xi. 3; יִדְשְׁנָה (for יִדְשֶׁן) *he will reduce to ashes*, Ps. xx. 4, &c.

4th, Verbs ending in ה, usually drop that letter upon receiving the paragogic ה: as, אֲשַׁעֲהָ (for אֲשַׁעְהָ Art. 81.) *I will look on, observe*, Ps. cxix. 117. So נִשְׁתַּעֲהָ (for נִשְׁתַּעְהָ) *we will observe*, Isa. xli. 23. This last example Schröderus puts under the form of apocope, which appears to me to be a distinction without a difference. This letter is also frequently added when the feminine pronoun is struck out: as, יִבְלַעֲנָהּ (for יִבְלַעְנָהּ) *he shall swallow her up*.

5th, With Imperatives: as, שִׁכְבָּהּ *repose thou* (for שִׁכְבֵּהּ), Gen. xxxix. 7; אִסְפָּהּ (for אִסְפֵּהּ) *collect*, Num. xi. 16; שְׁמֹרָהּ (for שְׁמֹרֵהּ) *keep*, Ps. xxv. 20; הִקְשִׁיבָהּ (for הִקְשִׁיבֵהּ) *attend*, Ps. v. 3; לֶכֶהּ (for לֶךְ), and with ה omitted לֵךְ *go*, Num. xxiii. 13. So אִפְבֹּדָהּ (for אִפְבֹּדֵהּ, from אִפְבֹּד) *I will be honoured*, Hag. i. 8.

6th, With Participles: as, בֹּעֶרָהּ (from בֹּעֵר) *burning*, Hos. vii. 4; נִמְלָטָהּ (from נִמְלָט) *escaped*, Jer. xlviii. 19.

7th, Nouns singular of both genders, as also nouns masculine of the dual and plural numbers, will receive a paragogic ה, still preserving the accent on the originally accentuated syllable: as, לַיְלָהּ (from לַיִל) *the night*; עוֹלָתָהּ (from עוֹלָה) *iniquity*; מִצְרֵימָהּ

(from מִצְרַיִם) *Egypt*; יָמִימָה (from יָמִים) *days*. Any noun, however, ending in an imperfect vowel on account of construction (Art. 151. 3.), will, when the paragogic ה is added, take the accent on the last syllable: as, מִזְרְחָה (from מִזְרֵחַ, in construction מִזְרֵחַ) *the rising of the sun*, Deut. iv. 41, &c.

8th, Neither the paragogic ה, nor its vowel, will undergo any change on account of the state of construction: as, Ib. מִזְרְחָה שָׁמֶשׁ, as above: אֶרֶצָה הַנֶּגֶב *the southern country*, Gen. xx. 1; תֵּהָאֵלָה שָׂרָה *the tent of Sarah*, Gen. xxiv. 67.

9th, This particle is also added to certain pronouns, whether separate or affixed: as, 1st, אַתָּה *you*, fem.; הֵמָּה *they*, masc.; הֵנָּה *they*, fem.; אֵלֶּה *these*, com. 2d, לָכֵנָּה *to you*; זִמְתִּכֶּנָּה *your* (fem.) *wickedness*, &c.

10th, Schröderus thinks, that we have in אֶמְאָסָא Hos. iv. 6, *I will despise thee*, an instance in which ה paragogic has been changed to א on account of its standing in the middle of a word. Whether this be the case or not, it is certain that there is a various reading in this place, which makes the passage of too doubtful a character to allow of a rule being formed upon it.

11th, It will not be necessary to trouble the Reader with instances, in which this particle is found attached to other particles: as, שָׁמָּה for שָׁם *there*, &c.: because, as these are manifestly nothing more than nouns, it is reasonable enough to expect, that they may receive ה paragogic as well as other nouns.

12th, Schröderus, Schultens, and some others have thought, that this particle has, at one time, the force of a demonstrative pronoun; at another, that of confirmation or asseveration: at another, an optative signification; that it is, at another, intensive; and equivalent, at another, to the Latin *versus*; and at another, to the preposition ב *in* (Sect. ix. Instit. Gram. Reg. 165, &c.). Whether this be really the case or not, it is extremely difficult to say: certainly, it is not very evident from the passages adduced by them. And, although we are disposed to believe, that in some instances it is equivalent to the Chaldee or Syriac article א similarly situated; yet, it may be doubted, whether a case can be fairly made out, in which the variety of shades of meaning just mentioned can be established.

13th, The following are undoubted instances of pleonasm: i. e. in which this letter adds nothing whatever to the sense: viz. אַתָּה for אַתָּה *thou*; נָתַתָּה for נָתַתָּה *thou gavest*; יָדְךָ for יָדְךָ *thy hand*;

to which many more might be added. So in עָלָהּ for עָלֶיהָ *they ascended*, 2 Kings xxiv. 10; וְהָיָה for וְהָיוּ *and they shall be*, Josh. xv. 4, &c. where the *Shūrék* has been supplied by ( ~ ).

### *On the Paragogic Letter ׀.*

185. The paragogic letter ׀ is sometimes found with *Khōlém*; at others, without any vowel; and, occasionally, coming between two nouns in the state of construction. It is thought by some to be nothing more than a pleonasm of the affixed pronoun (ו): as, בְּנוּ בְּעַר *his son* (viz.) *of Beor*, instead of בְּן בְּעַר Numb. xxiv. 3, 15; חַיְתוֹ-אָרֶץ *its living creature* (viz.) *the earth's*, instead of חַיִּת אָרֶץ Gen. i. 24; לְמַעַנֵּי-מַיִם *into its fountain* (viz.) *of water*, for לְמַעַן Ps. cxiv. 8. So יַחְדָּיו and יַחְדּוֹ *his* (being) *alone*, Gen. xiii. 6; Ps. iv. 9, &c. See also Ps. l. 10, civ. 11, 20, lxxix. 2; Isa. lvi. 9.

2d, Professor Gesenius objects to this etymology, because the vowel points differ in some respects from those usually found with the affixed pronoun, and because the affix is also found to disagree with the noun to which it refers.\* I do not think, however, that much stress can be laid on the consideration of the vowel points, because anomalies of this kind frequently occur. Nor is the disagreement of gender discoverable between the noun and the affix of much moment, it being a rule with the Hebrews, to pay but little regard either to the gender or number of the qualifying word, when added to complete a sentence, as we shall see hereafter. In the Syriac and Ethiopic, pleonasms of this kind are extremely frequent; but in general, a preposition is then added to the last word: as, מַגִּיֶּשׁתְּ לַאֲתָן *the gift of him, of God*. The preposition in Ethiopic is ኃ in these cases. See Ludolf. Gram. Eth. p. 138.

3d, There are some instances of verbs, in which ׀ seems to be a paragogic letter: as, וַיִּכּוּ *and he smote*, 2 Sam. xiv. 6, root נִכַּח, where ׀ is probably the true radical letter, for which ה has been sub-

\* Lehrgebäude, p. 549.

stituted: and, as *Khōlēm* is most frequently the second vowel proper for the present tense, nothing can be more likely, than that ם is here made to quiesce in it. We also have שָׁנָה in 1 Sam. xxi. 14; probably for שָׁנָה *he changed*. We also have ם, in like manner, not as a paragogic letter, but, as the true radical letter, in מָחָה *blot out*, Jer. xviii. 23; וְהָיָה *she committed fornication*, Ib. iii. 6.

### *On the Paragogic Letter ם.*

186. This letter, when Paragogic, is like the preceding asyllabic, and is mostly found between two nouns in the state of construction. Its vowel differs in no respect from that of the pronoun of the first person singular; whence Schultens and some of his followers have supposed it to be nothing more than a pleonasm of that pronoun. To this, however, Storr and Gesenius object, and apparently with good reason.\* The Persian etymology, however, proposed by Gesenius, is, perhaps, equally objectionable, as exemplified in the phrase, بَرِي

مُسْكُ *the scent of musk*. Whether it be the same with the يَايُ النَّسَبَةِ, or الْجِنْسِ of the Arabs, which is the same with the patronymic ם of the Hebrews (Art. 174.); or, whether it be that of the plural number, derived from the verbal noun מָחָה (pp. 71. 2. note), and thence applied for the purpose of giving *Emphasis, Intensity*, or the like, to any passage, it is impossible to say; but, certain it is, that the significations thus derived will suit its application sufficiently well, where any variation of sense is discoverable in consequence of its insertion.†

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\* Storr. Observationes, pp. 441. 442. Gesenius Lehrgeb. p. 547.

† In some cases, however, the ם so affixed, seems to be nothing more than a fragment of the feminine pronoun of the second person singular הָיָה, as

2d, This particle is found appended both to nouns and particles: to nouns, as, בְּנֵי אֲתָנּוּ . . . . אֶסְרִי *binding the sole of his ass*, Gen. xlix. 11; רַבְּתִי בְּגוֹיִם *great (fem.) among the nations*, Lam. i. 1; קוֹלִי תַחֲנוּנֵי *the voice of my supplication*, Ps. cxvi. 1; נִגְבְּתִי יוֹם *stolen (fem.) by day*, Gen. xxxi. 39; see also Deut. xxxiii. 16, Ps. cx. 4. cxiii. 5, 6, 7, 9, &c. To particles: as, מִנִּי בֶטֶן *from the belly* (for מִן), Isa. xlvi. 3; בְּלִי הַיּוֹם *except to-day* (for בְּלֵת), Gen. xxi. 26; so זוּלָּתִי *besides* (for זולַת), Deut. iv. 12, &c.

3d, Schroederus and Schultens have also applied this paragogic letter to verbs; but, as it is never found, except in those which have ה for the last radical letter; and, as ם is, in these cases, generally substituted for ה, there can be no doubt, that this is its office in all such instances, as Storr has justly remarked.

### *On the Letter ם when Paragogic.*

187. This is mostly found with verbs: it is also found affixed to particles, preceded by (־) or (׃); or, when ם or ם precede, it is affixed without any vowel: as, תִּתֵּן (for תִּתֵּן, on account of the accent, from תִּתֵּן) *giving*; וְשִׁבְּתָהּ (for וְשִׁבְּתָהּ) *he shall turn her back*, Jer. ii. 24; וְחִיתָן *it shall hang over (thee)*, Hab. ii. 17; \* וְכִבְּדֵנִי *he will honour me*, Ps. l. 23, where we have (׃) for (־), on account of the accent perhaps: so, תְּחִילִין (for תְּחִילִי) *thou (fem.) shalt bring forth*, Is. xlv. 10;

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אֶהְבֶּתִּי (Hos. x. 11.) *thou hast loved*, for אֶהְבֶּתִּי, as it constantly occurs in the Syriac Participles, see the Grammars. So יוֹלְדָה אֶת יִלְדָּתָהּ *thou bringest forth*, Gen. xvi. 11. See also Jer. xxii. 23; li. 13; Mic. vii. 8, &c.

\* Institutiones, &c. Schultensii. p. 428. In every instance this ם is probably nothing more than that, by which the intensitive form in nouns is sometimes designated. See Art. 176. 4.

תִּדְבָקוֹן *thou shalt adhere*, Ruth ii. 8. So, תִּירָאוּן *ye shall fear*; יִרְאוּן *ye shall see*; יֵלְכוּן *they shall walk*, &c.

2d, Occasionally with (ו) when put for ו: as, יִשְׁכְּבוּן *they shall lie down*, 1 Sam. ii. 22; יִרְוּן *they shall be watered*, Ps. xxxvi. 9; in which cases the accent is always with the last syllable.

3d, Verbs having ה (without *Mappik*) for the third radical letter, drop it by contraction (Art. 79.) when ו paragogic is added: as, אֶכְפֹּה *I will smite him*, 1 Sam. xxvi. 8 (for אֶכְפְּהוּ); אֶוֹדֶה *I will confess to him* (for אֶוֹדְהוּ), Ps. xlii. 6; אֶרְאֶה *I shall see him*, Numb. xxiv. 17, &c. But in these cases, there is also an affixed pronoun, the rules for the addition of which we now proceed to detail.

4th, When a paragogic ו is followed by either of the affixed syllabic pronouns נִי, הִי, אוֹ, or הָ, (Art. 153. 7.), no vowel of union is required: as, יְכַבְּדֵנִי *he will honour me*; אֶתְקַדֵּה *I will root thee out*, (of אֶתְקַן, from אֶתְקַן, for אֶתְקַן, root נָתַן); יְבָרְכֵהוּ *he shall bless him*, (of יְבָרֵךְ, from יְבָרֵךְ, root בָּרַךְ). But, if the pronoun is asyllabic, there must be a vowel of union: as, יִשְׁרְתֵּינֶךָ *they shall serve thee*, Isa. lx. 7.

5th, The affixed pronouns נִי, and נִי, following the paragogic ו, are frequently expressed by inserting *Dāgēsh forte* in the ו: as, דָּבַנִּי *he judged me*, (for דָּבַנִּי, from דָּבַן, root דָּבַן). So, יִפְרֵנִי *he chastised me*, Ps. cxviii. 18; יְבָרְכֵנִי *it shall bless me*, Gen. xxvii. 19: יִצְרֵנוּ *he shall save us*, (for יִצְרֵנוּ, from יִצֵּר, root נָצַר); and, with the particle אִין *is not*; אִינֵנִי *my not being*, (for אִינֵנִי, from אִין), &c.

6th, The paragogic ו is frequently inserted in the affix הָ, in the same manner: as, בָּרַכְהָ *he has blessed thee* (for בָּרַכְהָ Art. 82.); מִיִּסְרְהָ *chastising thee*, Deut. viii. 5; עֹנֶהָ *answering thee*, (for עֹנֶהָ, and rejecting הָ by Art. 79. עֹנֶהָ, rejecting נָ Art. 82. עֹנֶה, root עָנָה). So, in the particles, הִנֵּה *behold thou*, Ps. cxxxix. 8; אֵיפֹה *where (art) thou?* (ending also with paragogic הָ Art. 183.) Gen. iii. 9.

7th, The affixes הִי and הָ are often omitted, and a compensation is made by doubling the paragogic ו by *Dāgēsh forte*: as, תִּפְקְדֵנִי *thou shalt visit him*, (for תִּפְקְדֵנִי, See Art. 79.), Ps. viii. 5. So,

יִכְנֹפֶה *he shall smite him*, 1 Sam. xvii. 25; קָחָהּ *take him*, 1 Sam. xx. 21; אֵינֶנּוּ *he is not*, Gen. xxx. 33; עוֹדָנּוּ *he yet . . . .* Gen. xviii. 22; and, with the feminine affixed pronoun יִבְלַעְנָהּ *he shall swallow her up* (for יִבְלַעְנָהּ), Isa. xxviii. 4; so קָחָהּ *take it*, Jer. xxxvi. 14; הִנְנָהּ *give it*, 1 Sam. xxi. 10; אֵינֶנּוּ *it is not*, Lev. xiii. 21. In these cases, Schroederus is of opinion, that the ך of the feminine pronoun has been struck out, and that the paragogic ך has been added. Storr, however, is of a different opinion; his words are: “ Similiter *He paragogicum*, in voce אֲשַׁעָה, Ps. cxix. 117, et similibus dubitationem habet, quoniam præter formam אֲשַׁעָה, ad quam *He* adjunctum videri possit, etiam alia datur, in *Kamez* desinens,” &c. p. 440, note.

8th, When the affix ך (which has always the accent) follows the paragogic ך, there is no vowel of union: as, קָבַחְךָ *curse him*, Numb. xxiii. 13, (for קָבַחְךָ, root קבב). In like manner, we have יִשְׁבְּךָ *his being*, (for יִשְׁבְּךָ, root ישב), 1 Sam. xiv. 39, &c.

9th, The force of this letter, when used with verbs, is thought to be that of Asseveration, Confirmation, or the like; though there are many instances, in which no such powers can be discovered. In the Arabic, the introduction of this letter, in verbs, universally gives *energy, certainty*, or the like, to the passages in which it is found;

and hence it is called by the Grammarians التَّنْوِينُ التَّكِيدِي the *Nún of confirmation*. We have seen (Art. 176.) that this particle is also added to nouns for a similar reason; whence we may perhaps infer, that it is the same particle in every case.

10th, This ך has by some been termed *Epenthetic*; but, as it appears to have been originally the same, in every case, it seems to be unnecessary to give it more names than one.

188. The syllables which have been termed Paragogic are, מוּ, יֵי, and פֵּי, when preceded by the particles ב, כ, ל, and מ: as, בְּיֵי *in*; כְּיֵי *like*; לְיֵי *according to*; מְיֵי *to*; בְּכֵי *in*; כְּכֵי *like*; לְכֵי *to*, &c. These are mostly confined to highly energetic compositions; whence we may infer, that they were intended to add something to the signification.

2d, The first of these is thought to be the same with the word יֵי, or יֵי, signifying *sufficiency*, &c. The second, Schultens and some others, have derived from מוּ, or מוּ *water*; while Jahn thinks it is

the same with מָה, or מַה *what, which*, &c. In the Arabic مَا, مَاه, is frequently found attached to the same particles: as, لَمَّا, كَمَا, بِمَا, i. e. *in that which, according to that which, to, or for, that which*, &c. So in the Syriac, כֶּמֹּ; בֶּמֹ, &c. having the same signification.\*

3d, The particle פִּי is nothing more than another form of פֶּה *the mouth*, found in construction with other nouns. Its meaning, by a metonymy, will be, *any thing said, enforced, or commanded*: as, *a precept, edict*, &c. which will not always bear to be expressed in a translation.

### *On the Demonstrative Pronouns.*

189. The Demonstrative Pronouns are always found written separately, and they are as follows:—

זֶה masc., זֹאת fem.; rarely זֶן or זֹה; הֶלֶן or זֶן *this*, sing. com.: אֵלֶּה, rarely אֵל *these*, pl. com.

2d, The forms לֵזֶה, הֶלֶּה, masc. *this*, have the additional particle ל *to, or for*, with the definite article ה *the*. The same may be said of הֶלֶּזִי *this*, fem. which occurs but once, viz. Ezek. xxxvi. 35, as also of הֶלֶן, of the common gender, as above.

3d, הֵאֵל *these*, is also found; it is nothing more than the plural pronoun, as above, with the article prefixed.

4th, זֶה, however, is also found construed as a plural, Gen. xxvii. 36, 1 Sam. xxix. 3, Job xix. 19, and Zech. i. 12, vii. 5. אֵלֶּה is also found as a singular, 1 Chron. xi. 11, 2 Chron. iii. 3, xvii. 14, and Ezra i. 9.

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\* It is very possible, however, that the מ in these instances, the נ in many of those just preceding, as well as the same letters terminating the plural numbers of nouns, may have been added for the mere purposes of euphony. See p. 70. note.

*On the Relative Pronoun.*

190. The Hebrew language recognises but one Relative Pronoun: viz. **אֲשֶׁר** *he who, that which, what*, which is common to every gender and number.

2d, The gender and number, however, will be pointed out by that of the preceding or following noun or pronoun: as, **אֲשֶׁר הֶעֱמָדִים** *who stand*, i. e. they (masc.) who stand, 1 Kings xii. 8; **אֲשֶׁר קָצִירוֹ** *who his harvest*, i. e. *whose harvest*, Job v. 5; **אֲשֶׁר תִּדְפְּנֵי רוּחַ** *which (masc.) the wind disperses it*, i. e. *which (masc.) the wind disperses*, Ps. i. 4; **בְּאֶרְצָם . . . . אֲשֶׁר** *in whose land*, Joel iv. 19.

3d. In some instances, indeed, the demonstrative pronouns **זֶה**, **זוּ**, and **זוֹ** take the place of **אֲשֶׁר**: as Ps. iv. 8, ix. 16, and cxxxii. 12, &c. A similar substitution takes place in Arabic, which the Grammarians ascribe to a difference of dialect.\*

4th, This pronoun is frequently found prefixed to other words in an abbreviated form: as, **נְשׁ**, **נֶשׁ**, **נִשׁ**, or **נָשׁ**, the first and last letters being rejected. Examples: **נֶשׁלָא נְתַנְנוּ**, for **אֲשֶׁר לֹא נְתַנְנוּ** *who has not given us* (up), Ps. cxxiv. 6; **נֶשְׁקִוִּינוּ** for **אֲשֶׁר קִוִּינוּ** *which we waited* (for), Lam. ii. 16; **נֶשְׁקַמְתִּי** for **אֲשֶׁר קָמְתִּי** *till I arose*, Jud. v. 7; **נֶשְׂאָתָה** for **אֲשֶׁר אָתָה** *which thou*,

\* In the Arabic commentary on the *Káfia* of *Ibn Olhájib*, published at Calcutta, (p. ۲۶۹) we have the following remark: **وذو الطائفة . اي المنسوبة الي بني طي لاختصاص مجيها موصولة بلغتم بمعني الذي والتي قال الشاعر . ع . وبدي ذو حفرت وذو طويت . اي التي** *حفرتها والتي طويتها*, &c. That is, **ذو** of the tribe of *Táy*: i. e. *which is referred to that tribe, on account of its peculiar usage in their dialect*, as the relative pronoun, signifying *who, which, &c. in both genders* (i. e. masc. and fem.) *The Poet has said, 'My well which (ذو) I digged, and which (ذو) I enclosed.*

Dathe thinks, that there is an ellipsis of **אֲשֶׁר** in these instances. See *Glass. Philol. Sacra*. ed. 1776. p. 160.

Ib. vi. 17; **שֶׁהֵם** for **אֲשֶׁר הֵם** *that they*, Eccl. iii. 18, &c. It is perhaps difficult to say, in what cases the vowel (·) is to be preferred to (-); but it is not of much importance. *Kāméts* is used only when a letter incapable of receiving *Dāgés*h, follows: as, **שָׂאֲתָהּ** *which thou*, Judg. vi. 17. But, even in this case, (·) is often found sustained by an accent: as, **נִשְׁעָלוּ** *they who went up*. Nor can the usage of (·) in these places be easily accounted for.

*On the Interrogative Pronouns.*

191. These are **מִי** for persons: **מָה**, **מַה**, or **מֶה**, *who, which, what?* **הֵ, הַ, הִ, הֵּ**, *what, whether?* and **אֵי** *where, how?* &c. for things: all of which are invariable, and of the common gender: as, **מִי־אַתָּה** *who (art) thou (masc.)?* Gen. xxvii. 32; **מִי־אַתָּת** *who (art) thou (fem.)?* Ruth iii. 9; **מִי־אַלֶּה** *who (are) these?* Gen. xxxiii. 5. We also have **מִי נִשְׁמָה** *what (is) thy name?* which Schultens says, refers to the person nevertheless: as, *Quis nomen tuum?* (Institutiones ad Fund. Ling. Heb. p. 228.). Examples with **מָה** are: **מָה עֲוֹנֵנוּ** *What (is) our iniquity, and what our sin?* Jer. xvi. 10; **מָה מִשְׁפַּט הָאִישׁ** *what (is) the manner of the man?* 2 Kings i. 7; **מָה קוֹל** *what noise*, 1 Sam. iv. 6, 14.

2d, **מָה**, with *Kāméts*, is used when the article (הֶ), or any other letter incapable of receiving *Dāgés*h, immediately follows, excepting ה or ע: as, **מָה הַבְטָחוֹן** *what confidence?* 2 Kings xviii. 19; **מָה־אֶנּוּשׁ** *what (is) man?* Ps. viii. 5; **מָה הֵנָּה** *what (are) they (fem.)?* Isa. xli. 22; **מָה הוּא־לָהּ** *what he (was) to her*, Esth. viii. 1.

3d, Exceptions: 1. We have **מָה** with *Pāthákh*, notwithstanding the article following: **מִחַ־הַמַּעַל** *what prevarication?* Josh. xxii. 16.

Also in מַה־הִיא *what it is*, Ps. xxxix. 5; מַה חַפְּזָתִי *what (is) my sin?* Gen. xxxi. 36.

4th, Whenever any letter capable of receiving *Dāgēsh* follows, מַה is with *Pāthákh*, and *Dāgēsh* is expressed in the following letter: as, מַה־נָּעִים וּמַה־פֶּזֶב *how good, and how pleasant?* In מַה־שְּׁתֵּי *what two (fem.)?* Zech. iv. 12, the *Dāgēsh* is omitted.

5th, When any guttural letter, having (ט), or ח or ע not having it, immediately follows, we have מָה with *Sēgól*, apparently for the sake of euphony: as, מָה־הָיָה לוֹ *what has happened to him?* Exod. xxxii. 1; מָה־הָיָה לוֹ *what defect?* Ps. xxxix. 5; מָה עָשִׂיתִי *what have I done?* &c.

### *On the Interrogative and Inseparable Particle ה.*

192. The Interrogative particle ה, הֵּ or הֶ, has by some been classed with the definite article; but, if we consider either its construction, or office, we must be convinced that they are totally different words.

2d, The office of this particle is interrogation, like the Latin *an, annon, num, utrum?* or the like; and, in this capacity, to *affirm* or *deny*; and thus to *increase* or *diminish* the importance of subjects with which it is connected.

3d, It is always prefixed to some word, and is often followed, in the succeeding member of a sentence, by the particle אִם, having nearly the same signification with *utrum* and *an*, in Latin, when corresponding to each other in different members of a sentence; or, as *an* and *vel*, in the following passage, הֲאֵתָה זֶה בְּנִי עֲשׂוֹ אִם־לֹא *“AN tu es, fili mi Esave, VEL” non*, Gen. xxvii. 21.\*

\* These particles correspond, both in sense and construction, with the Arabic  
 أَمْ and أَمْ، as in the following passage from the Koran, c. 1. v. 5. أَلَمْ نُنْذِرْهُمْ  
 أَمْ لَمْ نُنْذِرْهُمْ WHETHER thou admonish them, OR whether thou do not admonish them.

4th, In many instances it loses its interrogative power, as it often happens with similar particles in other languages, and then may be construed as a relative, or otherwise; as, *הָיָא אִתּוֹ* *who came with him*,\* Josh. x. 24; *הֲיִשָּׁכֶם* *whether you are*, Deut. xiii. 4; *הֲפִרְחָה* *whether it blossoms*, Cant. vi. 11, &c.

5th, When prefixed to any word commencing with *Sheva* (:) or (·) it takes the vowel (-) with the Euphonic accent; and, therefore, does not require, that the following letter should take *Dāgēsh forte*: as, *הֲשִׁכַּחְתֶּם* *have ye forgotten?* Jer. xlv. 9; *הֲבִרְכָה* *num benedictio?* Gen. xxvii. 38; *הֲלִמְעַנֶּה* *whether on thy account?* Job xviii. 4, &c. With gutturals; *הֲאִמֶּת* *whether truth?* *הֲעַת* *whether time?*

6th, In these cases, however, the *Dāgēsh* is often found written: as, *הֲיִרְדִּי* *whether my ways?* Ezek. xviii. 29; *הֲרִאִיתֶם* *have ye seen?* 1 Sam. x. 24; *הֲפִצְעֻתָּהּ* *whether according to her cry?* Gen. xviii. 21. And once, when *Sheva* is not attached to the first letter of such word: as, *הֲיִמָּב* *will it be well*, Lev. x. 19.

7th, When any word, to which this particle is prefixed, commences with a consonant and a vowel (excepting gutturals with τ), the interrogative will take (·): as, *הֲמִוֹהֲעֵץ* *whether of the tree?* Gen. iii. 11; *הֲצֹאן* *shall the flock...?* Num. xi. 22; *הֲיִתְּרָה* *shall it happen to thee?*

8th, Guttural letters having (τ) require the Interrogative particle to be prefixed with (·): as, *הֲאֵנֹכִי* *whether I?* Num. xi. 12; *הֲהִיָּתָה* *has it come to pass?* Joel i. 2; *הֲחֻזָּק* *whether strong?* We also have, *הֲחִלֹּתִי* *shall I cease?* Judg. ix. 9, &c., which is perhaps erroneous, for *הֲחִלֹּתִי*. We also have, *הֲאַתָּם* *whether you?* Judg. vi. 31; and, *הֲאֶפְרָתִי* *whether an Ephrathite?* Ib. xii. 5, which are anomalous.

9th, Noldius is of opinion, that this particle is a mere interjection forced out by the breath with some effort, in order to give the passage the force of an interrogation, or otherwise to heighten the expression, which is extremely probable. The passages too, which require to be construed interrogatively, but in which this particle is not found, must be

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\* In which case it differs but very little from the definite article when equivalent to *أَنْشَر*. So, *المعة* in Arabic, for *الذي معه* Gram. Arab. vol. i. p. 338.

so enounced, otherwise their interrogative signification will not be perceived; e. g. In 2 Sam. xviii. 29, we have שָׁלוֹם for הַשָּׁלוֹם, which is found Ib. 32. and also in the similar passages, 2 Kings ix. 18, 19. In like manner perhaps אָשָׁא for הָאָשָׁא *shall I lift up*, Ps. cxxi. 1; and עָשִׂיתִי for הָעָשִׂיתִי Ezek. xvi. 59, which, when expressed with emphasis, would have the same effect as they would had the particle been prefixed. Indeed, this is very much the case in all languages. But, in those of the East, where no note of interrogation is used, we are compelled to determine by the context, whether a sentence is to be taken interrogatively or not; and, hence, whether it is to be understood in a positive or negative sense. When this particle is prefixed, however, the ambiguity is in a great measure removed; but, unfortunately, this is not always the case.

10th, The Interrogative particle אִי, which is sometimes written separately, and at others, is prefixed to pronouns, is probably nothing more than an interjection, like the preceding, so enounced as to imply an interrogation. It is sometimes found of the forms הֵא and הָא, and in conjunction with a pronoun: as, הֵיךְ and אֵיךְ.\* Examples: אִי הֵבֶל אָחִיךְ *where is Abel thy brother?* Gen. iv. 9; אִי לֹאֲת אֶסְלֹחֶךָ *how can I pardon thee for this?* Jer. v. 7. With pronouns; אֵינָה *where*, Est. vii. 5, 1 Sam. ix. 18, Is. l. 1; אֵינָה הִדְרָךְ הָלַךְ *which way went he?* 1 Kings xiii. 12; אֵימָה עִיר אָתָּה *from what city (art) thou?* 2 Sam. xv. 2; אֵיךְ יָדַעְתָּ *how knowest thou?* 2 Sam. i. 5; אֵיכָה נִדְעָ *how can we know?* Deut. xviii. 21, &c.

11th, It also occurs with a paragogic ה, אֵינָה: as, אֵינָה הָאֲנָשִׁים *where (are) the men?* Gen. xix. 5.

12th, This particle is sometimes expressive of desire, admiration,

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\* In Persian, Sanscrit, and some other Oriental languages اِی is an interjection O, Oh, &c. In Arabic اَی has the same meaning as in Hebrew, viz. *Quisnam, quis, quod, &c.*

lamenting, expostulating, insulting, or negation, as it is also the case with most of the interrogative pronouns: as, **אַיִהּ יְהוָה** *where is Jehovah!* Jer. ii. 8. (desire) **אַיִהּ אֲפֹ תִקְוָתִי** *where is now my hope!* Job xvii. 15. Of admiration; **אַיִךְ אֲבָרַתְ** *how hast thou perished!* Ezek. xxvi. 17, &c.

### *On the Definite Article ה.*

193. The Hebrews have a fragment of a word which they prefix to others for the purpose of restricting, or otherwise modifying, their signification, as will presently be seen.

2d, Some have supposed this particle, which is nothing more than the letter ה with some accompanying vowel, to be an abbreviation of the pronoun **הוא** *he*, or, of one or other of the interjections **הֵן**, **הָא**, **הֵא** *behold*. Others, again, have affirmed, that it is only another form of the Arabic article **ال**, **أل**, which should be written **הַל**.\* In this case, as in many others, each party is, perhaps, both right and wrong. That both these articles have a common origin is extremely probable; and, that their force is the same in both languages, there can be no doubt. But, perhaps there is no good reason, why we are to derive the Hebrew form of the article from the Arabic one, any more than, that we should derive the Arabic one from the Hebrew. Professor Gesenius thinks, that there are still manifest traces of the Arabic article to be found in the Hebrew Bible, such, for instance, as, **אֱלֹקִים**

Prov. xxx. 31, which he considers as equal to the Arabic **القوم** *the people*; **אֱלִמֹדֶד** Gen. x. 26, and **אֱלִתוֹלַד** Josh. xv. 30, which, 1 Chron. iv. 29, is written **תוֹלַד**. With respect to the first of these, there seems to be but little necessity for supposing the syllable **אֱל** to be the Arabic article **ال**. The interpretation of Schultens, Hiller, and others, who suppose (**אֱל**) to be the prohibitive particle here, appears to me to answer the intention of the Sacred Writer much better. With respect to the proper names **אֱלִמֹדֶד**, and **אֱלִתוֹלַד**, the particle **אֱל** or **אֵל** is sufficiently applicable, without having recourse to the Arabic

\* Storr. Observ., &c. p. 121.

article. The circumstance of אֵל being omitted in one place, in the parallel passage, is nothing more than what is found to happen in other words and phrases, and particularly in proper names, (See Art. 178. 9, &c.).

3d, Another particular dwelt upon is, that in Hebrew, the letter following the article is almost always doubled; and, that in Arabic, the ל of the article is so assimilated to the following letter, in many cases, that the first letter of the word may be said to be doubled:

as, הַשֶּׁמֶשׁ in Hebrew, and الشَّمْسُ pronounced هַشְמֶשׁ in Arabic, both signifying *the sun*. It might be suggested: In Hebrew the imperfect vowel (-), with which this article is usually attended, makes it necessary, that the following letter be doubled, in order to complete the syllable commencing with the article, (Art. 34.). In Arabic, the ل of the article must either be pronounced or not. In many instances it is pronounced: it is only in others, that the sound of ل is merged in that of the succeeding letter: to which no parallel is to be found in Hebrew. I am of opinion, therefore, that the Arabs have introduced the ل of the article, and not, that the Hebrews have rejected it.\*

4th, The article is regularly prefixed with *Páthakh* (-), occasionally with *Kāmets* (τ) or *Ségól* (·): as, הַגָּדוֹל *the great*; הָאָדָם *the man*, or הָעָרִים *the cities*.

5th, Whenever any letter capable of receiving *Dāgēsh* follows the article, it will be doubled by that mark, and the article will take *Páthakh*; הַשֶּׁמֶשׁ *the sun*.

6th, But, י, ל, מ, or נ, (with *Shēvā*) are frequently found so situated without *Dāgēsh*: as, הַיְשׁוּעָה *the salvation*, Ps. iii. 9; הַיָּאֵר *the river*, Exod. vii. 18, &c.

7th, Of words commencing with ל, הַלְוִיִּם *the Levites*, Num. iii. 12. —With מ, הַמְלַמֵּד *the teacher*, Ps. cxliv. 1; הַמְבַשְּׂרוֹת *the pro-*

\* In the Commentary on the *Kāfia* by Moolla Jāmi, published at Calcutta in 1818, it is cited as the opinion of El Mobarad, that א is the original form of the article, and that the ל has been added, in order to distinguish it from

the interrogative א, l, p. 12. The words are, والمبَرَد ذهب الي انّها،  
الهمزة المفتوحة وحدها زيدت اللام للفرق بينها وبين همزة الاستفهام.

*claimers* (fem.) of good news, Ps. lxxviii. 12.—Yet we have *הַמְּשֻׁנָּע* the insane, 2 Kings ix. 11; *הַמְּעֻנָּה* the delicate woman, Jer. vi. 2; *הַמְּנַאֲפֶת* the adulteress, Ezek. xvi. 32, and *הַמְּבֹשְׁלִים* the cooks, Ib. xlv. 24, &c.—With *צ*: as, *הַצְּפֹרְדָּיִם* the frogs, Exod. vii. 29. Yet we have *הַצְּפֹרֶעֶ* the frog, Exod. viii. 2. In most of these instances, it is probable, the negligence of the transcribers has been the sole cause of the omissions.

8th, If, however, either of the letters *ה*, *ח*, or *ע*, follows, *Dāgēsh* is mostly expressed: as, *הַיְּהוּדִים* the Jews, &c.

9th, But, when any letter incapable of receiving *Dāgēsh* follows the article, it will take the perfect vowel corresponding to (-) in order to complete its syllable: as, *הָאִישׁ* the man; *הָרֹאשׁ* the head; *הָעַלְמָה* the virgin, &c.

10th, In many instances, however, when *ה* or *ח* follows, (-) is still retained: as, *הַחֲלֹה* that which proceedeth, Gen. ii. 14; *הַחַיָּה* the living creature, Gen. viii. 1. In all which cases (-) will either be sustained by an accent, or must be considered as placing an occult *Dāgēsh* in the following letter (Art. 115.).

11th, In words, not monosyllables, commencing with *ה*, *ח*, or *ע*, having *Kāmets* (τ), the article usually takes (◌): as, *הַחֲכָם* the wise man; *הַעֲרִים* the cities (Art. 93. 6.).

12th, When such words are monosyllables the former rule prevails: as, *הַהָר* the mountain; *הָעָם* the people, No. 9.

13th, The letter *ח*, however, having (τ) or (◌) in monosyllables, will mostly prefix the article with (◌): as, *הַחֵי* 1 Kings iii. 22. 23 (where it also occurs, *הַחַי*); *הַחֲרָבוֹת* the wastes, Ezek. xxxvi. 35. The word *אֶרֶץ* earth, always takes (τ) with the article, and changes its first (◌) to (τ) for the sake of euphony: as, *הָאֶרֶץ* the earth.

14th, On the use of the article we shall speak particularly when we come to the Syntax. It will suffice for the present to remark, that its offices appear to be two: one, to mark the noun to which it is prefixed, as being already known, either from the context, or from general consent: as, *הָאֹר* the light, Gen. i. 4; or, *הַשָּׁמַיִם* the heavens, Ib. i. 1; *הָעַלְמָה* \* *ἡ παρθένος*,

\* The Jews and some of the German Divines have thought, that in this,

Is. vii. 14, &c. : the other, for the purpose of impressing upon the mind of the Hearer or Reader, the *peculiar property, nature, character*, &c. of the noun to which it is prefixed : as, הָאָרִי *an animal* remarkable for its properties as a *lion*, 1 Sam. xvii. 34. So Ib. הַדִּבּ *a very bear*. So, passim הָאֱלֹהִים *the real or true God*. In this sense it is occasionally used as a vocative as, הַבֶּעַל, Being designated as *Lord Possessor*, or the like, 1 Kings xviii. 26. So, in the N. Test. ὁ θεός, Heb. i. 8. Apoc. xv. 3, &c.

15th, This particle is also said to occur in the sense of the Latin *versus*, when found prefixed or postfixed, or both, to words : as הָרַמָּה *towards Ramah*, 1 Sam. vii. 17 ; הַפְּלִשְׁתִּים *to, or towards, the Philistines*, Ib. xiii. 20 ; הָעִיר *to the city*, Ib. xx. 40. 42 ; הָאֵהָלָה *to the tent of Sarah his mother*,\* Gen. xxiv. 67. To which many others might be added. In these instances, however, it is very doubtful, whether the article does not retain its original signification, the noun following being considered as complementary to some preceding verb : as, Josh. viii. 19, וַיָּבֹאוּ הָעִיר *and they entered the city*, &c., or, by the preposition אֶל being understood. The following examples will tend to confirm this opinion, in which, according to Buxtorf,† the preposition is to be supplied ; וַיָּבֹאוּ יְרוּשָׁלַם *and he came to Jerusalem*, 1 Kings iii. 15 ; אָבֹא בֵיתְךָ *I will enter thy house*, Ps. v. 8 ; וַיַּעַל הַמֶּלֶךְ בֵּית יְהוָה *and the king went up to the house of Jehovah*, 2 Chron. xxxiv. 30 ; וַיְבִיֵאם בָּבֶל *and he (caused them to enter) brought them to Babylon*, Jer. xxviii. 3.

16th, The passages in which ה occurs postfixed to words, and in which it is said to have the signification of *versus*, are numerous ; yet,

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and some other cases, the article is equivalent to the Demonstrative pronoun *this*, than which nothing can be more unfounded.

\* This sentence is elliptical, for הָאֵהָלָה אֵהָל שָׂרָה אִמּוֹ See Gen. xxvii. 22, &c. חָקֵל קָל יַעֲקֹב.

† Thesaurus Grammaticus, lib. ii. cap. xii. Reg. v. See also Hilleri. Onom. p. 339.

it must not be dissembled, that passages which must be so construed, but in which this particle is not found, are also numerous. Noldius is of opinion, that it is nothing more than a paragogic letter, added for the mere sake of Euphony; or, with the view of giving some emphasis: and, if this latter be the case, it will be the definite article, as used in the Chaldaic and Syriac.\* Buxtorf holds, that it is 'not paragogic, because, says he, "tales literæ nihil ad vocem consignant."†

17th, When this particle is postfixed, it does not take the accent, in which particular it differs from the feminine affix ך. The following are a few examples of its occurrence: מִצְרַיִם to Egypt, Gen. xii. 10. 14, &c.; הַשָּׁמַיִם towards heaven, Gen. xv. 5, xxviii. 11, &c.; הַיָּאֵר into the river, Exod. i. 22; הַמִּדְבָּר towards the desert, Exod. iv. 27, &c. In these cases, it is said by some to be equivalent to the Syriac and Chaldaic ם, which either makes the noun definite to which it is attached, or gives some emphasis to the sentence.

### On the Numerals.

194. The last species of nouns, of which we have to treat, are the numerals: these are of two kinds: 1st, those which designate the *number* of persons or things to be thus defined, and are termed the *Cardinal Numbers*; and, 2d, those which determine the *order* in which they are to be taken: as, *first, second, &c.*, which are termed the *Ordinal Numbers*.

2d, The *Cardinal Numbers* are designated in Hebrew by substantives put either in apposition, or in the state of construction, with the persons or things to be numbered: and they have this peculiarity, that those which designate

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\* ך paragogicum nil nisi pronunciantis nisus est, qui vel impetum et tendentiam ad locum objectumve aliud; vel admirationem magnitudinis, aut, in negativis, exiguitatis rei significat; vel ob soni saltem suavitatem vocibus adjicitur." Concord. part. Ed. 1734. p. 217, note.

† Thesaur. Gram. p. 568.

the numbers from three to ten inclusively, take the feminine form with masculine nouns; and, *vice versa*, the masculine form with feminine nouns. But of this more will be said in the Syntax. The decimal numbers may be considered as adjectives or epithets.

*Table of both the Cardinal and Ordinal Numbers.*

CARDINAL NUMBERS.

	Masc.	Fem.
<i>One, abs.</i>	אֶחָד	אֶחָת
<i>In construction</i>	אֶחָד	<i>id.</i>
<i>Two,</i>	שְׁנַיִם	שְׁתַּיִם
const.	שְׁנֵי	שְׁתֵּי
<i>Three,</i>	שְׁלֹשׁ	שְׁלֹשָׁה
const.	שְׁלֹשׁ	שְׁלֹשֶׁת
<i>Four,</i>	אַרְבַּע	אַרְבַּעַה
const.	<i>id.</i>	אַרְבַּעַת
<i>Five,</i>	חֲמִשָּׁה	חֲמִשָּׁה
const.	חֲמִשָּׁה	חֲמִשֶּׁת
<i>Six,</i>	שֵׁשׁ	שֵׁשָׁה
const.	<i>id.</i>	שֵׁשֶׁת
<i>Seven,</i>	שִׁבְעָה	שִׁבְעָה
const.	שִׁבְעָה	שִׁבְעַת
<i>Eight,</i>	שְׁמוֹנָה	שְׁמוֹנָה
const.	<i>id.</i>	שְׁמוֹנַת
<i>Nine,</i>	תִּשְׁעָה	תִּשְׁעָה
const.	תִּשְׁעָה	תִּשְׁעַת
<i>Ten,</i>	עָשָׂר	עָשָׂרָה
const.	<i>id.</i>	עָשָׂרַת

	Masc.	
<i>Twenty,</i>	עֶשְׂרִים	com. gen.
<i>Thirty,</i>	שְׁלֹשִׁים	
<i>Forty,</i>	אַרְבָּעִים	
<i>Fifty,</i>	חֲמִשִּׁים	
<i>Sixty,</i>	שִׁשִּׁים	
<i>Seventy,</i>	שִׁבְעִים	
<i>Eighty,</i>	שְׁמֹנִים	
<i>Ninety,</i>	תִּשְׁעִים	
<i>A hundred,</i>	מֵאָה	
constr.	מֵאָת	
<i>Two hundred,</i>	מֵאָתַיִם	for מֵאָתִים
<i>A thousand,</i>	אַלֶּף	
<i>Two thousand,</i>	אַלְפִים	
<i>Ten thousand,</i>	רֶבֹו, רִבּוּא or רִבְּבָה	
	רִבּוֹת or רִבְּאָה	

## ORDINAL NUMBERS.

	Masc.	Fem.
<i>First,</i>	אֶחָד or ראשון	ראשונה
<i>Second,</i>	שֵׁנִי	שְׁנִית
<i>Third,</i>	שְׁלִישִׁי	שְׁלִישִׁית
<i>Fourth,</i>	רְבִיעִי	רְבִיעִית
<i>Fifth,</i>	חֲמִישִׁי	חֲמִישִׁית
<i>Sixth,</i>	שִׁשִּׁי	שִׁשִּׁית
<i>Seventh,</i>	שִׁבְעִי	שִׁבְעִית
<i>Eighth,</i>	שְׁמִינִי	שְׁמִינִית
<i>Ninth,</i>	תִּשְׁעִי	תִּשְׁעִית
<i>Tenth,</i>	עֲשִׂירִי	עֲשִׂירִית

3d, The rest of the Ordinal Numbers are made by the terms appropriated to the Cardinal ones : as, הָעֲשָׂרָה הָאַחַת עֶשְׂרִה the *eleventh year* ; so, שִׁבְעָה עָשָׂר יוֹם the *seventeenth day*.

4th, In some other cases also the Cardinal Number has been preferred: as, **אֶחָד יוֹם** *the first day*; **שְׁנַת שְׁתַּיִם** *the second year*; so, **שְׁנַת שֶׁבַע** *the seventh year*. But these are elliptical expressions, see Lev. xxv. 10, 11. **שְׁנַת הַחֲמִשִּׁים שָׁנָה** *the year of fifty years*, i. e. *the fiftieth*. And Gen. vii. 11, **בְּשָׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה** *in the year of six hundred years*, i. e. *in the six hundredth year*, Gen. vii. 11.

5th, The decimal numerals ending in **־ים**: as, **עֶשְׂרִים** are never found taking the form for construction, **עֶשְׂרִי**, &c. (Art. 151. 7.).

6th, When the feminine form occurs in these numerals, distribution, or parcels consisting each of that number of persons or things, is intended to be conveyed: as, **וְשָׂרֵי עֶשְׂרוֹת** *and chiefs of the tens*, Exod. xviii. 25.

7th, The intermediate numbers from ten to twenty, twenty to thirty, &c. are made by connecting a decimal with an unit, in the following manner.

	Masc.	Fem.
<i>Eleven,</i>	<b>אֶחָד עָשָׂר</b>	<b>אַחַת עֶשְׂרֵה</b>
	or <b>עֶשְׂתֵּי עָשָׂר</b>	<b>עֶשְׂתֵּי עֶשְׂרֵה</b>
<i>Twelve,</i>	<b>שְׁנַיִם עָשָׂר</b>	<b>שְׁתֵּי עֶשְׂרֵה</b>
	or <b>שְׁנַיִם עָשָׂר</b>	<b>שְׁתֵּי עֶשְׂרֵה</b>
<i>Thirteen,</i>	<b>שְׁלֹשָׁה עָשָׂר</b>	<b>שְׁלֹשׁ עֶשְׂרֵה</b>
<i>Fourteen,</i>	<b>אַרְבָּעָה עָשָׂר</b>	<b>אַרְבַּע עֶשְׂרֵה</b>
<i>Fifteen,</i>	<b>חֲמִשָּׁה עָשָׂר</b>	<b>חֲמֵשׁ עֶשְׂרֵה</b>
<i>Sixteen,</i>	<b>שִׁשָּׁה עָשָׂר</b>	<b>שֵׁשׁ עֶשְׂרֵה</b>
<i>Seventeen,</i>	<b>שֶׁבַע עָשָׂר</b>	<b>שֶׁבַע עֶשְׂרֵה</b>
<i>Eighteen,</i>	<b>שְׁמֹנֶה עָשָׂר</b>	<b>שְׁמוֹנֶה עֶשְׂרֵה</b>
<i>Nineteen,</i>	<b>תִּשְׁעָה עָשָׂר</b>	<b>תִּשְׁעַת עֶשְׂרֵה</b>

8th, Some passages occur in which **אֶחָד** is found as the absolute form: as, **לְאֶחָד מֵהֶם** *to one of them*, Deut. xxviii. 55. So 2 Kings ix. 1, Ezek. xlvi. 17, Zech. xi. 7, &c.

9th, In two instances this word is found defectively written, Ezek. xviii. 10, **אֶחָ**; and Ib. xxxiii. 30, **אֶחָד**.

10th, The feminine form **אַחַת**, when found at the end of a sentence

with the accent *Athnák*h, or *Ségól*, is written אַחַת. See Exod. xxxvi. 10 where it occurs twice.

11th, This word (אחד) is also found in the plural: as, דְּבָרִים אַחָדִים, *dictiones unæ*, like *mœniis unis* in Latin, Gen. xi. 1, it. Ib. xxvii. 44, xxix. 20, Ezek. xxxvii. 17, Dan. xi. 20; שְׁנָתַיִם is put for שְׁנָתַיִם, the <sup>2</sup> being dropped, and its loss supplied by *Dāgêsh* (not *forté*) (Art. 82.).

12th, From twenty to thirty, &c.

	Com.	Masc.	Fem.*
<i>One-and-twenty,</i>	וְעֶשְׂרִים	אֶחָד	אֶחָת
<i>Two-and-twenty,</i>	וְעֶשְׂרִים	שְׁנַיִם	שְׁנַיִם
<i>Three-and-thirty,</i>	וּשְׁלֹשִׁים	שְׁלֹשָׁה	שְׁלוֹשָׁה
<i>Four-and-forty,</i>	וְאַרְבָּעִים	אַרְבָּעָה	אַרְבָּעָה
<i>Fifty-five,</i>	וַחֲמִשִּׁים	חֲמִשָּׁה	חֲמִשָּׁה
<i>Sixty-six,</i>	וּשְׁשִׁים	שֵׁשׁ	שֵׁשׁ
<i>Seventy-seven,</i>	וּשְׁבָעִים	שִׁבְעָה	שִׁבְעָה
<i>Eighty-eight,</i>	וּשְׁמֹנִים	שְׁמוֹנָה	שְׁמוֹנָה
<i>Ninety-nine,</i>	וּתְשַׁעִים	תְּשַׁעָה	תְּשַׁעָה

Com. gen.

<i>Three hundred,</i>	שְׁלֹשׁ מֵאוֹת
<i>Four ditto,</i>	אַרְבַּע מֵאוֹת
<i>Five ditto,</i>	חֲמֵשׁ מֵאוֹת
<i>Three thousand,</i>	שְׁלֹשָׁת אֲלָפִים
<i>Four ditto,</i>	אַרְבָּעָה אֲלָפִים
<i>Five ditto,</i>	חֲמִשָּׁת אֲלָפִים
<i>Twice ten thousand,</i>	שְׁתֵּי רִבּוֹת
<i>Twenty thousand,</i>	עֶשְׂרִים אֲלָף
<i>Ten times ten thousand,</i>	עֶשֶׂר רִבּוֹת
<i>A hundred thousand,</i>	מֵאָה אֲלָף or מֵאֵת
<i>Six hundred thousand,</i>	שֵׁשׁ מֵאוֹת אֲלָף

\* See No. 2. above.

13th, The Cardinal Numerals, from three to ten inclusive, require the word designating the thing numbered to be put in the plural number: all the others require the singular. Examples, חֲמִשָּׁן שָׁנִים *five years* and *a hundred year*, Gen. v. 6; שִׁבְעֵי שָׁנִים וְשִׁמְנֵה מֵאוֹת שָׁנָה *seven years and eight hundred year*, Ib. 7.

There are, however, some instances in which this rule is not observed: as, עֶשְׂרִים קְרָנִים *twenty tables*, Exod. xxxvi. 23; חֲמִשָּׁים חֲמִשָּׁה שֶׁקֶלִים *fifty shekels*, Josh. vii. 21; עֶשְׂרִים וָאַרְבָּעָה אֲלֵף *twenty and four thousand*, 1 Chron. xxvii. 1; בֶּן־עֶשְׂרִים וְחֲמִשָּׁה שָׁנָה *a son of twenty and five years*, i. e. a man five and twenty years old. So חֲמִשָּׁה וְעֶשְׂרִים שָׁנָה *twenty and nine years*, 2 Kings xiv. 2. But of this more will be said in the Syntax.

14th, When the decimal number takes the precedence, the conjunction ו is used: as, שִׁבְעִים וְשִׁבְעָה *seventy and seven*; תִּשְׁעִים וְשִׁשָּׁה *ninety and six*, Ezr. viii. 35, &c.

15th, When the numerals are to be used distributively, they are repeated like other nouns: as, שְׁנֵים וְשְׁנֵים *two and two*, i. e. *by twos*; חֲמִשִּׁים חֲמִשִּׁים *by fifties*, or *every fiftieth man*.

16th, Numerals signifying the repetition of any quantity or thing, are generally expressed by the dual number: as, אַרְבָּעָתַיִם *four-fold*; שִׁבְעָתַיִם *seven-fold*, or, *seven times repeated*.

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## LECTURE X.

## ON THE HEBREW VERBS.

195. WE now come to treat on the theory of the Hebrew Verbs, and to shew, first, In what way they appear to have been formed; and secondly, To delineate and explain their several conjugations.

2d, The verb, we believe (See Art. 152.), is, in its crude state, nothing more than a noun of one form or other;\* and, that its signification will be regulated by that peculiar to the form of the noun to which it belongs, whether that form be primitive or derived.

3d, If, therefore, we have the means of knowing what signification is to be attached to the different forms of the primitive nouns, as also how the augmented forms are

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\* Kimchi says in the Mikhlol. fol. 3. verso. ואכתוב שער דקדוק הפעלים בתחלה ואף על פי שהשם קודם לפעל כי הפעל יצא מהשם ואמרו כי השם כמו הגוף נושא המקרים והפעל כמו מקרה "I first proceed to write the chapter on the Grammar of verbs, although the noun precedes the verb: for the verb proceeds from the noun. And they say, that the noun is, as the body, the subject of accident; but, that the verb (may be considered) as the accident (only)." And again, fol. קצא verso. כי דע . . . . השמות הם שנים חלקים יש מהם שם שהוא נגזר מן הפועל או הפועל ממנו כמו ראובן, שמעון, זבולן שהוא שם נגזר מן הפועל, חכם, רשע, צדיק, חרב, שֶׁלֶג והדומים להם נגזר הפועל מן השם i. e. "Observe that nouns are of two sorts. There are those which are either derived from verbs, or, from which verbs are derived: as, *Reuben, Simeon, Zebulon*, each of which is derived from a verb; *חכם* *wise*; *רשע* *wicked*; *צדיק* *just*; *חרב* *a sword*; *שֶׁלֶג* *snow*, and the like, are nouns from which verbs are derived" (Art. 152. 2, note).

derived, and the sense they will bear, we shall also know, to what class the verb itself is to be referred, and what must be its general force and meaning.

4th, In our Lectures on the forms and derivation of nouns we endeavoured to lay before the Student all that appeared necessary on that subject, leaving it to his own industry to follow out the enquiry to any extent he may think proper. We now come to shew how this bears on the question before us.

5th, The different forms of the verb, as found generally in the conjugations, amount to seven; four of these have an active, and three a passive (and sometimes a reciprocal) signification.

6th, The first of these has been termed *Kal*, קל i. e. *levis, light*; because the root is here exhibited in its simple state. Verbs of this species may be either active or neuter.

7th, In this conjugation, or *species*, as we shall term it, three forms are in use, which may be represented by the measures פִּקֵּד, פִּקְדָּה, and פִּקְדָּה, corresponding to the forms of nouns given in Artt. 161. Ff. II. III. X.\*

8th, Again, in this, as in every other species of the conjugations of Hebrew verbs, two tenses only are found: namely, the *Past*, and the *Present*.

9th, The leading word in every species will designate the third person singular of the masculine gender of the

\* The same distinction of vowels proper for the medial radical letter of the root exists in the Arabic, where, as in the Hebrew, the first generally

denotes transitive verbs: as, <sup>נָסַר</sup> *he assisted*: the second, verbs of sense: as, <sup>שָׁמַע</sup> *he heard*; <sup>נִחַח</sup> *he was glad*: the third, imply habit; as, <sup>כָּרַם</sup> *he was generous*, &c. So <sup>בָּקַר</sup> *he visited*; <sup>שָׂמַח</sup> *he was glad*; <sup>יָבֵל</sup> *he was powerful*.

Preterite Tense; and, in *Kal*, this will always be the primitive noun of the form  $\text{פָּקַד}$ ,  $\text{פָּקֵד}$ , or  $\text{פָּקֶד}$ .

10th, The leading word proper for the present tense of this species is always a noun of one or other of the primitive Segolate forms: as,  $\text{פָּקֵד}$ ,  $\text{פָּקֶד}$ , or  $\text{פָּקֵד}$  (See Art. 156, &c.), which, when combined with one or other of the pronouns, will present both the vowels, and signification, proper for this species of the conjugation.

196. The next species, taken in the usual order, is termed *Niphhál*,  $\text{נִפְּחָל}$ , because, as it should seem, that word presents the conjugation itself of the *word* formerly taken as a paradigm for the verbs in general, which was  $\text{פָּעַל}$ . This we shall arrange as being *the passive* of the foregoing, although strictly speaking, it is not always so.

2d, This species, according to our system, is an augmented word, combined of two others, giving both the form and sense peculiar to this conjugation (See Art. 165. 18, 19, &c. 170. Ff. I. II.)  $\text{נִפְּחָל}$ , therefore, will be the measure generally taken for the leading person of the Preterite tense of this species: as,  $\text{נִפְּחָל}$  *he was*, or *became, visited*.

3d, The Present tense of this species is formed on the measure  $\text{נִפְּחָל}$  (for  $\text{הִנִּפְּחָל}$  Art. 165. 18. 170, &c.); which, with the abbreviated form of the pronoun of the third person sing. masc. will become  $\text{נִפְּחָל}$  *he was visited*, and, by Art. 82.  $\text{נִפְּחָל}$ .

4th, The third species has been termed *Pihél*,  $\text{פִּיחֵל}$ . This is always of the active voice; and, for the most part, it has a transitive signification (See Art. 162. 7, &c.). The measure proper for the leading person of the Preterite is  $\text{פָּקַד}$ , which is one of the augmented and intensive forms given under Art. 162. 4, &c.

5th, The form proper for the leading person of the present tense is of the cognate form, Ib. Form I.  $\text{פָּקֵד}$ ,

which, with the abridged form of the pronoun, will become **יִפְקֹד**.

6th, The passive species peculiar to this class of verbs is termed *Pūhāl* **פָּעַל**. Its leading word will be of the measure **פִּקֹּד**, and will always be a noun of the form given in Art. 162. Form V. This may be termed the fourth *Species*.

7th, The fifth species is termed *Hiphhāl* **הִפְעִיל**, the leading word of which is cognate with those of the augmented nouns given Art. 168: that proper for the Preterite being of the measure **הִפְקִיד**,—for the Present, **הִפְקִיד**, for the signification of which see Art. 165. 2—9.

8th, The sixth, and which is passive of *Hiphhāl*, is termed *Hophhāl* **הִפְעִיל**. This takes for the leading word of both tenses, a word of the augmented form **הִפְקִיד**. See Artt. 165. 10. 168. F. VII. having a passive signification.

9th, The seventh and last species is called *Hithpāhél*, **הִתְפַּעֵל**, which, as before, is the form taken in the old paradigm **פָּעַל** in this species. Our form is **הִתְפַּקֵּד**. The leading words proper for the roots of both tenses, will always be of this measure, affording the sense proper for nouns of this form, See Artt. 165. 12—15. 172. Ff. I. II.

197. These are the forms of the several Species of the Conjugation of Hebrew verbs, as usually given in the Grammars. But, to these, a few others are added: which, as they occur less frequently, have been considered as anomalous. They are, however, according to our view of the subject, just as regular in their formation as those already mentioned: and, although they occur less frequently, which might easily be accounted for, they are quite as consistent with the analogy of the language, as any verbs can possibly be.

2d, These additional species are thought to be analogous to the *Pīhél*, *Pūhāl*, and *Hithpāhél*, species; because some reduplication of the letters or syllables of the root is generally found to take place, in these, as it does in those, forms; and consequently affording similar

significations; although the same letters are not always doubled, nor the same vowels found to accompany them.

3d, It has been remarked (Art. 162. 5.), that the nouns of excess formed from roots having ך or ך for the middle radical letter; or, which have the same letter in the second and third of the root, usually take the forms פוּדֵד, for the active, and פוּדֵד, for the passive signification: as, בּוֹנֵן, קוֹמֵם, סוֹבֵב, for the active; and, בּוֹנֵן, קוֹמֵם, סוֹבֵב, for the passive of these words, respectively.

4th, Instead of פִּקֵּד, and פִּקֵּד, therefore, which is the measure proper for the species termed *Pihél* and *Puhál*, we shall always have these forms from roots of this description: the same word being taken as the ground form for each tense respectively; יְקוֹמֵם, יְקוֹמֵם, קוֹמֵם, &c.

5th, The same form is taken for the *Hithpāhél* species, i. e. instead of הִתְפַּקֵּד, we shall have הִתְפַּדֵּד for the measure: as, הִתְקוֹמֵם, הִתְבּוֹנֵן; and so of others.

198. There is, moreover, a great number of forms peculiar to certain species of the conjugation, as laid down by Schultens and Schröder, and, before them, by David Kimchi, and other Grammarians; of these some notice should be taken. These writers, then, have considered these species as having sometime existed: and, hence, they have proceeded to derive nouns of similar forms from them, even when the form itself has not occurred as a verb; all of which seems to me to be proceeding in an inverted order. According to our system, the addition of one or other of the pronouns to any noun, simple or augmented, will always have the effect of investing it with the powers of a verb: and hence it probably is, that we occasionally find this done both in the Hebrew and all its dialects. This will perhaps account for these rare augmented forms: as also, for the instances, in which nouns, which were originally the mere names of substances, are found acting as verbs in these tongues.

2d, But, to come to these remaining and rarer forms, which are sometimes found as verbs: 1st, הִתְפַּקֵּד, the passive form of הִתְפַּקֵּד, just as הִפְקֵד or הִפְקֵד, is of הִפְקֵד. Of this form we have הִטְמַא (for הִתְטַמַּא Art. 89. 2.) rendered *impure*, or *polluted*; prim. noun, טָמֵא. So הִדְשָׁנָה made *fat*, for הִתְדַשְׁנָה Is. xxxiv. 6, where, however, the *Dāgēsh* proper for the ש is omitted.

3d, II. This form is given by Schröder פִּאֲקֵד, from which we have

only a noun supposed to be derived from this species of the verb, viz. **פְּגוּרָה** *perfidious*, Jer. iii. 7. 10. This, therefore, does not occur as a species of the Conjugation: it is also doubtful, whether it is to be referred to the form given by this excellent Grammarian. Surely, as the (τ) is immutable, **פְּאָקוֹד** would be the more suitable measure.

4th, III. **הִתְפַּאקֵּד**. Of this form is **יִתְפַּקְדוּ**, and **הִתְפַּקְדוּ**, occurring Judg. xx. 15. 17. But here we have no necessity for introducing a new form; the omission of *Dāgēsh* in the **ק**, which might have been merely accidental, would make it necessary that the preceding vowel should be a perfect one, (Art. 34.). This form, therefore, may be considered as belonging to *Hithpāhél*, which has already been considered (Art. 196. 9.).

5th, The next form given by Schröder is **הִתְפַּאקֵּד**, or **הִתְפַּקֵּד**, which may be referred to the first of these forms (No. 2.), with the additional consideration, that the *Dāgēsh* proper for **ק** has been omitted, and supplied as in the last. The examples occur, Num. i. 47, 1 Kings xx. 27, &c.

6th, His two next forms, viz. **פּוֹקֵד** and **פּוֹקֵד** having a reciprocal sense, are unsupported by the passages adduced. We may dismiss them, therefore, without farther enquiry.

7th, The next form, **הִתְפּוֹקֵד**, should have been **הִתְפּוֹקֵד**, his example being **הִתְגּוֹלֵל**, which is manifestly derived from the root **גָּלַל**. See Art. 197. 5.

8th, In the form **פִּקֵּד**, as exemplified in **אֶהָב**, and **הִתֵּל**, we have, I believe, nothing more than a form equivalent to **פִּקֵּד**, in which the *Dāgēsh* being omitted, we have a perfect vowel supplied to compensate for the defect thus occasioned. See Art. 115.

9th, The next form given is **פּוֹקֵד**, which Schröder exemplifies by **הוֹמֵל** Is. xliv. 20: but this does not occur as a verb.

10th, Of his next form **פִּקְחָד**, no example occurs; **שְׂמָאֵל** as given by him is fictitious. The noun is **שְׂמָאֵל** *left hand*, &c.: which, when augmented, becomes **הַשְׂמָאֵל**, signifying to *proceed in that direction*. Whether Schröder's derivation of it from **שָׂמַל**, be correct or not, may be matter for dispute.

11th, We next have **פִּקְחָד**, and the example given **רֶעֶנָּה** *green*, which is said to be put for **רֶעֶנָּה**, or **רֶעֶנָּה**. But all this is extremely doubtful. The noun appears to be merely one of those augmented by the addition of **ל** (see Art. 176.); **קוֹמֵם** for **קוֹמֵם** as Schröder has

put it, we think comes more properly under another form, which however, is nothing more than a noun.

12th, His next form פָּקַד, has, for the same reason, no connection with קוּם. And the other example given is manifestly a noun, אִמְלֵל, referable to the compound form (Art. 177. 7.).

13th, The form הִתְפַּקֵּד should rather have been הִתְפַּקֵּד, in order to admit of the form הִתְקַמֵּם. But, as we have already considered this form (Art. 197. 5.), we need not dwell any longer on it here.

14th, The form פָּתַח, is that of a reduplicated noun (Art. 177.), which is often conjugated as a verb: as, סָחַרְחַר *travelling about as a merchant*, &c. of which examples will be given hereafter.

15th, With respect to the other forms, viz. מִפְקֵד, תִּפְקֵד, שִׁפְקֵד, the first does not occur, and the rest have been given under the different forms of the noun, and accounted for; we need not, therefore, add any thing further on them now.\*

199. The forms, therefore, proper for the leading words of all the species of conjugations now in use will be as follows:

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\* In the cognate dialects of the Hebrew, viz. the Arabic, Ethiopic, Syriac, and Chaldaic, we have a considerable number of forms seldom found in the common Grammars. In Erpenius's Arabic Grammar, we have only thirteen forms of the triliteral, and four of the quadriliteral, verb. In M. de Sacy's Grammar, we have two more noticed in the triliteral verbs, four under the quadriliterals, and a few others, which are said to belong to the triliterals, but which have been augmented by a letter or two. Scheidius gives upwards of forty forms in his "Primæ Lineæ Institutionum Arabicarum." Lugd. Batav. 1779. And Mr. Lumsden, in his elaborate Volume on Arabic Grammar, has given a list of still greater extent, amounting to fifty (Gram. p. 162, &c.), from which it appears, that it has often been a matter of difficulty with the native Grammarians to determine, whether many of these should be referred to triliteral or quadriliteral roots. Some of them do not occur more than once; and this should suggest, that the language itself acknowledges no such conjugations generally; but, on the contrary, that nouns of these forms have occasionally been made to occupy the situation of verbs.

SPECIES.	FORMS.	SPECIES.	GENERAL FORCE.
1 {	פָּקַד active. פָּקַד neuter. פָּקַד id.	2 { נִפְקַד passive or reciprocal.	Simple, or translated, sense of the root.
3 {	פָּקַד active, causal, &c. פֻּקַּד id.	4 { פָּקַד passive. פֻּקַּד id.	
5 {	הִפְקִיד active, causal, &c.	6 { הִפְקִיד passive. or הִפְקַד	Transitive, when the root in Kal is not so. Sometimes intensive, frequentative, or even causal. Names of substances often take this form when converted into verbs.
7 {	הִתְפַּקַּד active, reciprocal, &c. הִתְפֻּקַּד id.	8 { הִתְפַּקַּד passive. or הִתְפֻּקַּד id.	
Rare.	9 פָּקַד neuter.		Intensive.
	10 פָּקַד or פָּקַד neuter.		Frequentative, Intensive, or the like.
	11 * תִּפְקַד neuter.	—	Frequentative.
	12 † מִפְקַד neuter.		Habit, or custom, perhaps it occurs, however, but seldom; and, therefore, little can be said as to its general sense.

\* It is remarkable enough, that some cases occur in the Arabic, in which **ת**, **ת**, occurs, even when the verb has already been augmented by that letter: as, **תִּתְּקַט** *she, or it, has cut*. The same excess occurs in the word **תִּשְׁבֵּה** *she resembled*, in which the additional **ת** is implied in the (—) *teshdeed*, with the **ש**.

† In Arabic we also have verbs augmented by **מ**, **מ**, as **מִרְחַב** and

2d, But, for particulars, as to their several significations, see Artt. 196. 197. &c., with the references.

3d, It must be borne in mind, that any change occurring in the forms of the nouns, with respect either to the vowels or consonants, will also occur when they are used as verbs: i. e. whenever any guttural letter occurs in the root, certain changes may take place, on that account, in the vowels: and that even the consonants אדרי, as well as the letters נ and ל, may disappear in certain cases: of these we shall give examples hereafter, when we come to detail the forms of the conjugations at length, when we shall also point out the rules on which these changes, &c. are founded.

200. It should be premised, that there are in the Hebrew, as in other languages, three persons, each of the singular and plural number:—that, in the verbs, there is no dual number; and, that the second and third persons, both singular and plural, have forms peculiar to both genders. The first person is, under one form, common to both genders; as in the pronouns (Art. 153. 2.).

2d, These distinctions, however, do not appear to arise out of the root itself, but out of the pronouns which are found either prefixed or postfixed to it in an abbreviated form.

مرحبك الله ومسهلك, as in the phrases "May God make matters broad and easy for you." Lumsden's Arab. Gram. pp. 147. 154, in which there can be no doubt, that such words are nouns.

201. *Paradigm of the Preterite Tense of a Verb, conjugated with the Pronouns in the First Species, or KAL.*

*First Form, פָּקַד visiting.\**

SINGULAR.

Masc.	Fem.
3 פָּקַד the primitive concrete noun.	{ the same in the fem.gen. (Art. 143. 4.).
2 פָּקַדְתָּ for פָּקַד אֶתָּה †	פָּקַדְתְּ for פָּקַד אֶתָּה
1 פָּקַדְתִּי — פָּקַד אֶתִּי	פָּקַדְתִּי as before.

PLURAL.

3 פָּקַדְוּ for פָּקַד הוּא or פָּקַד הִוא (Art. 147. 7.)	פָּקַדְוּ as before.
2 פָּקַדְתֶּם — פָּקַדְתֶּם	פָּקַדְתֶּם for פָּקַד אֶתְּוּ
1 פָּקַדְנוּ — פָּקַדְנוּ	פָּקַדְנוּ as before.

\* This, according to D. Kimchi, is the form taken by certain nouns: as, חָכֵם *wise*; רָשָׁע *wicked*; סָכֵל *intelligent*, &c. The only difference being that the noun ends in *Kāmets*, whereas the verb ends in *Páthakh*. But, he goes on to say, each equally ends in *Kāmets*, when at the end of a verse, or accompanied by certain accents: as, בִּפְאֶשֶׁר אָמַר *as he had said*, Gen. xxi. 1.; לֹא יָשָׁב *has not sat*, Ps. i. 1. There are also instances, pointed out by him, in which *Kāmets* is the terminating vowel, just as it is in the noun, when neither the position of the word, nor the accent requires any change in the vowels: as, 1 Sam. vii. 17, שָׁם שִׁפְטָה אֶת־יִשְׂרָאֵל *there he judged Israel*. To which he adds a number of similar examples. Mikhlol. fol. ה, verso. et fol. ו, in which we have *Kāmets* with the accent *Zákélf*.

† The pronouns of the second and first persons sing. and pl. have been abbreviated by Art. 79. The third sing. masc. and fem. is merely the noun. In the third pl. the ך is dropt also by Art. 79. The ך of the first pers. pl. is rejected by Art. 82.; and the guttural ך is omitted, perhaps for the sake of euphony.

2d, In the other forms, viz. פָּקַד and פָּקַד in this tense, the final vowel is considered as being mutable. The conjugation, therefore, will proceed thus :

*Second Form, חָפֵץ willing.\**

Pers.	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	חָפֵץ	חָפְצָה	חָפְצוּ	חָפְצוּ
2	חָפַצְתָּ	חָפַצְתְּ	חָפַצְתֶּם	חָפַצְתֶּן
1	חָפַצְתִּי	חָפַצְתִּי	חָפַצְנוּ	חָפַצְנוּ

*Third Form, יָכַל able.†*

Pers.	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
3	יָכַל	יָכְלָה	יָכְלוּ	יָכְלוּ
2	יָכַלְתָּ	יָכַלְתְּ	יָכַלְתֶּם	יָכַלְתֶּן
1	יָכַלְתִּי	יָכַלְתִּי	יָכַלְנוּ	יָכַלְנוּ

3d, It may be observed, in general, that the conjugation of the Preterite tense of every species, will be carried on just as in the instances here given ; that is, by attaching the same abbreviations of the personal pro-

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\* Of this form are the following: חָמַץ fermenting, זָקֵן old, יָבֵשׁ dry, שָׂנֵא hating, שָׂמַח rejoicing, מָלֵא filling, חָפֵס defective, אָשָׁם guilty, חָדַל ceasing, חָקַף hypocritical, חָסַר defective, חָצַב cutting wood, טָמֵא impure, נָבַל withering, עָנָשׁ corroding, קָמַל becoming dry, שָׁכַח forgetting, שָׁמַם desolating, שָׁחַל humbling ; to which many more may be added.

† These, according to D. Kimchi, (*Mikhlol*, fol. ח.), are of the same form with גָּדוֹל great, קָטָן small, רָחוֹק distant, קָרוֹב near. The words so found as verbs are, יָגַר fearing, קָטָן little, יָקַשׁ snaring as a hunter, יָכַל able, שָׂכַל bereaved, אָרַח lighting, גָּנַב stealing ; some of which occur as nouns.

nouns to the leading word of the species, whatever be the form or character of such leading word; i. e. whether it include one or more of the guttural letters, or whether it be defective by the loss of one or more of the letters אהרי, ל, or נ: due regard being had to the rules laid down respecting these letters, as well as to those concerning the changes of the vowels. The conjugation, therefore, is but ONE, however varied the ground form or leading word may occasionally appear.

4th, As the changes which take place in the vowels in the conjugation depend, in a great measure, on the situation of the accent, it may be proper here to advert to that subject.

5th, It has been remarked, that in neither of the preceding leading words are the vowels immutable by usage. The nature of the syllabication, therefore, which depends on the situation of the accent, will universally regulate the vowels (Artt. 101. 102. &c.).

6th, It will be seen, by a reference to the paradigm, that the asyllabic adjuncts הַיִּי, יִי, as well as the syllabic ones הַיִּי־ and הַיִּי־, take the tonic accent with them. The preceding vowels, therefore, of these words, will be shortened as far as circumstances will allow (Art. 104.). In the first case, the vowel immediately preceding is rejected, in order to make way for the exertion of the accent; and, as this restricts the word to its primitive quantity, there is no reason for any further change taking place: we have, therefore, הַיִּי־ and הַיִּי־, in these instances. In the second case, we have the syllabic adjuncts הַיִּי־, and הַיִּי־, with the tonic accent. The preceding syllable must, therefore, contain an imperfect vowel, in order to comply with the laws of syllabication (Art. 34.). And, as the first vowel is not immutable, it is rejected: the whole word still retaining its primitive quantity, i. e. consisting of two syllables, as in the former case, and no more.

7th, In all the other cases, the accent retains its original situation: and, as the noun seems here to be in apposition, not in construction, with the pronoun, the vowels remain unaltered throughout.

8th, Hence in the second form, exemplified by הַיִּי־ *willing*, the (··), when made imperfect, becomes (·) instead of (··), by what has been termed an oblique correspondence (Art. 102. 2.), as in הַיִּי־, הַיִּי־, which is retained likewise in every other case of increment, in which the accent remains on that syllable. In the remaining cases, when the verb receives the asyllabic augment, הַיִּי־, and יִי, it is rejected.

9th, The first syllable is rejected in **הִפְצִיתָּן, הִפְצִיתָּם**, for the reasons already given. The substitute of *Sheva* (־) is added, on account of the guttural letter, see Art. 112. 4.

10th, In the third form, **וַיָּזַל**, the vowels follow the paradigm of the first, and for the same reasons: except in the third person singular and plural, where the **י** entirely disappears.

11th, When, however, verbs receive the illative particle **ו**\* as a prefix, the accent is removed to the first syllable of the verb, which will necessarily be *perfect*, and the following one *imperfect*: as, **וַיִּפְקֹדֵנִי** and *I will visit*; **וַיִּזְכֶּלְתָּ** and *thou wilt be able*. The last syllable will be subject to the same law, when the accent is removed on account of any affixed pronoun: as, **וַיִּבְלָתִיו** *I have prevailed* (against) *him*, Ps. xiii. 5.

12th, The (־) *Tséré* of the second form, and of the third and seventh species, viz. **פָּקַד**, and **הִזְכִּילְתָּ**, will undergo the same changes during the process of conjugation, as it does in **הִפְצִי** in the paradigm.

13th, The following examples present some anomalies, with which the Learner ought to be made acquainted.

### *On the Third Person Singular Masculine.*

In one instance, the verb **לָקַח** drops its first radical letter: as, **לָח** *he took*, Ezek. xvii. 5; so, for **יָרַד**, by a similar omission, we have **רַד** *he declined*, Judg. xix. 11. But see p. 37, note.

14th, Whenever the third person singular of either gender is accompanied by a pause accent, the final vowel will be made perfect, and, in some instances, changed: as, **לֹא יָשָׁב** *he has not stood*, Ps. i. 1; **שָׁכַן** *he dwelt*, Deut. xxxiii. 12 (Art. 130.). The same often happens in the feminine, as also in the plural number, whenever the accent is drawn back: as, **דָּבָרָהּ** *it adheres to*, Job xxix. 10; **גִּבְרֵי** *they were powerful*, 2 Sam. i. 23 (Art. 127.): all apparently belonging to the roots **גָּבַר**, **שָׁכַן**, or

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\* This has generally been termed *Vau conversivum*. But, as I see no necessity whatever for supposing, that it has any such *conversive power* as this name implies, I have rejected it: as it has an illative power, however, and even in Arabic has a manifest influence on the vowels, and sometimes on the consonants of the verbs, I have thought it more consistent to give it the title of *illative*. See Schnabel's Commentary on the Agrumia, p. 26, where this property is ascribed to both **ו** and **ב**. See p. 53, note.

דָּבַר, respectively. They may, nevertheless, be of the form פָּקַד, although the other form most frequently occurs in the context. We have something similar to this in Gen. xliii. 14, בְּאִשֶּׁר שָׁכַלְתִּי שָׁכַלְתִּי, *even as I am bereaved I am bereaved*, where the first verb is of the form שָׁכַל, and the last of שָׁכַל.

### *On the Third Person Singular Feminine.*

15th, Our measure is פָּקַדָּה in every case. In some few instances, however, we have the Chaldaic instead of the Hebrew feminine termination: as, אֶזְלָתָה, instead of אֶזְלָתָה Deut. xxxii. 36. So קָרָאתָ, for קָרָאתָ *she called*; עָשִׂיתָ, for עָשִׂיתָ *she made*; which seems to shew, that this termination is not a part of the pronoun, but the distinctive form of the feminine gender, as stated above (Art. 201.). The same holds good in the Arabic dialect, where the feminine termination is also ה, which cannot be derived from the feminine pronoun. See also Art. 144. 2.

16th, When the accent is removed from the ultimate to the penultimate syllable, the original vowels of the root will return: as, נָתַתָּה *she gave*, Judg. v. 25; שִׂמְחָתָה *she was glad*, Est. viii. 15. So, נִשְׁתָּמָה *it hath failed*, Is. xli. 17, with an euphonic *Dāgēsh* in the ת (Art. 127.).

17th, In Ezek. xxxi. 5, we have גִּבְרָתָהּ for גִּבְרָתָהּ, the Chaldaic for the Hebrew termination.

### *On the Third Person Plural, Common Gender.*

18th, We have a final ך sometimes added to this part of the verb, which is either intended to obviate a hiatus, or, as in the augmented nouns, to give some emphasis to the sentence: as, יָדְעוּךְ *they knew*, Deut. viii. 3; יָצְקוּךְ for יָצְקוּ *they pour out*, Is. xxvi. 16. See Art. 188.

19th, In some cases, this plural form appears with the vowel (◌) and ה: as, שִׁפְכוּהֶם *they poured out*, where the קִרְיָה, or marginal reading, has שִׁפְכוּ, which is, most likely, the true one. According to the Masora, as cited by Buxtorf, there are fourteen such instances as these in the Biblical text, (Thes. Gram. p. 102.)\* In a few cases the ה is not found: as, אָמְרוּ *they said*.

20th, When the accent is on any account drawn back, the original vowels return : as, יָלְדוּ they have brought forth, Gen. xxxi. 43 ; יָחַדְלוּ they ceased, Judg. v. 7 ; בָּנְלוּ they became debased, Is. lxiii. 19, lxiv. 2 ; יָכְלוּ they were able, Exod. viii. 14. In a few instances, a paragogic א is added : as, הִחַלְקֵנָה Jos. x. 24 (Artt. 127. 183. 3.).

### *On the Second Person Masculine Singular.*

21st, Instead of the termination תָּ, we sometimes have תָּה, which is the more usual termination of the pronoun (Art. 153. 2.): as, בָּגַדְתָּה thou hast dealt perfidiously, Mal. ii. 14 ; גָּדַלְתָּה thou art grown old, Josh. xiii. 1, &c.

22d, Whenever the root ends in ת, and also receives this pronominal affix, both these letters will coalesce by *Dāgēsh* : as, כָּרַתְתָּ thou hast cut, Deut. xx. 20, for כָּרַתְתָּה. When ך is the last letter of the root, and this or any similar suffix is added, the ך is dropped (Art. 82.), and, for this, a compensation is made by inserting *Dāgēsh forte* in the first letter of the affix ; as, נָתַתָּה, for נָתַתְתָּה thou gavest, Gen. iii. 12. So, נָתַתִּי, for נָתַתְתִּי I gave ; נָתַתֶּם, for נָתַתְתֶּם you gave, &c.

### *On the Second Person Singular Feminine.*

23d, When the last radical letter happens to be ה, or ע, (-) stands in the place of the first *Shēvā* (Art. 49.): as, לָקַחְתְּ, for לָקַחְתְּ\* thou didst receive, 1 Kings xiv. 3 ; שָׁמַעְתְּ thou didst hear, Jer. iv. 19 ; יָדַעְתְּ thou didst know, Jer. l. 24. In roots ending in ך, that letter will be dropped as before : נָתַתְּ thou gavest, Ezek. xvi. 33.

24th, In many instances, particularly in the Books of Jeremiah and Ezekiel, this affix assumes the form תִּי, for תָּ, which is also a termination of the original pronoun (See Art. 153. 2. 187. note): as, קָרָאתִי thou wilt call, for קָרָאתְתִּי Jer. iii. 4 ; שָׁמַעְתִּי thou hast heard, Ib. iv. 19 ; to which many others may be added.

### *On the Second Person Plural Masculine.*

25th, We have occasionally a *Khīrīk* with the second radical letter, instead of (-) : as, יִרְשְׁתֶּם, for יִרְשְׁתֶּם ye shall possess, Deut. iv. 1.

\* In some editions only.

In others (\*): as, שָׁאַלְתֶּם *ye asked*, 1 Sam. xii. 13; and, as before, נָתַתֶּם, for נָתַנְתֶּם *ye gave*, Jer. xxxvii. 18 (Art. 82.).

### *On the Second Person Plural Feminine.*

26th, Instead of the termination תִּנִּי, we sometimes have תִּנִּי, which is also a termination peculiar to the pronoun of this person (Art. 153. 2.); הִשְׁלִיכְתִּינָה *ye cast forth*, Amos iv. 3. (This, however, is an example belonging to the *Hiphhîl* species).

### *On the First Person Singular, common gender.*

27th, A few verbs have *Khîrik* for their second vowel: as יִלְדִּיתִי\* *I have begotten*, Ps. ii. 7, for יִלְדִּיתִי. So, שָׁאַלְתִּי\* for שָׁאַלְתִּי *I asked*, 1 Sam. i. 20. Here also, as before, (Nos. 22. 23.) roots ending in ת, or ל, will reject those letters, and supply their place by *Dāgêsh*.

28th, In the first person plural also, roots ending in ל will cause that letter to coalesce with the נ of the pronominal suffix: as, נָתַנְנוּ (for נָתַנְנוּ) *we gave*, Lam. v. 7.

29th, Upon the whole, then, these are rather apparent than real anomalies. It is consistent with the analogy of this language to make certain changes in the vowels, upon the occurrence of any of the guttural letters. The concurrence of any two identical letters is also regularly expressed, by placing a *Dāgêsh* in one of them, and omitting the other, provided no vowel ought to intervene (Art. 51.). *Nûn* נ likewise is regularly rejected, whenever it should receive a

\* But perhaps these vowels do not belong to the form פָּקַד, but פָּקַד, or perhaps, פָּקַד. וְרַת, is certainly the root in Arabic to which יִרְשֶׁתֶּם may be referred; and יִלְדִּי *a son*, may be the root of the second, and שָׁאַל, Arab. سَأَلَ *a beggar*, of the third. And hence, perhaps, it is, that the same root is occasionally found with different vowels. In Arabic, also, we have خَفِيَ *hiding one's self*; خَفِيَ *concealing something*; رَفَعَ *he raised*; and رَفَعَ *he was elevated, ennobled*; رَفَعَ *he had a high voice, &c.*

De Saey's Gram. Arab. vol. i. p. 119.

final *Shěvá* (Art. 82.). Other varieties in the vowels may be accounted for, by supposing different nouns derived from the same primitive, to have been originally taken as the leading word.

30th, N. B. The remarks here made on the Preterite tense of the first species *Kal*, will apply, in a great measure, to those of all the rest.

*On the Present Tense of the First Species KAL.*

202. It has been remarked (Art. 195. 9.) that the leading word of this tense in *Kal* is always one or other of the Segolate nouns of the Forms פָּקַד, פָּקֵד, or פָּקֵד. There are, however, a few examples, in which פָּקִיד is the form taken, as we shall see presently. These nouns are generally abstract as to sense (Art. 160. 10.): if, then, a personal pronoun, or any abridged form of it, be affixed, we shall have a meaning something like the following: *He* (is) *a visiting*; *Thou* (art) *a coming*, &c. where the words *visiting* and *coming* are not used as participles, but as abstract nouns, which must necessarily intimate a *present* tense. How this, as well as the preterite, tense, is used in composition, will be shewn when we come to the Syntax.

*Paradigm of the Present Tense.*

Form I. פָּקַד.

SINGULAR.

Pers. Masc.	Etymon.	Fem.	Etymon.
3    פָּקַד for	הִיא פָּקֵד <i>He visits.</i>	תָּפַקַד	unknown. <i>She visits.</i>
2    תָּפַקַד —	אַתָּ פָּקֵד <i>Thou visitest.</i>	תָּפַקִיד	אַתִּי פָּקֵד <i>Thou, fem.</i>
1    אָפַקַד —	אֲנִי פָּקֵד <i>I visit.</i>	אָפַקִיד	as before. <i>I, fem.</i>

## PLURAL.

Pers. Masc.	Etymon.		Fem.	Etymon.
3 יִפְקְדוּ for הִוָּה or הִוָּה	הִוָּה	הִיא פִקְדָהּ	פִקְדָהּ	הִנֵּה
2 תִּפְקְדוּ —	Id.	אַתָּה פִקְדָהּ	תִּפְקְדָהּ	אַתָּה פִקְדָהּ
1 נִפְקְדוּ		נִחֵנוּ פִקְדָהּ	נִפְקְדוּ	as before.

2d, In resolving these Forms, we have given יִפְקְדוּ for הִיא פִקְדָהּ, after Jahn. His reason is, that this pronoun was formerly used for both genders, which is not improbable. Still, I believe, the ' is put for הִ: the pronunciation being nearly the same as if the הִ was actually prefixed, not *Yifkód*, but *Ifkód*. The aspiration may have been lost in process of time, as it is the case with many words among ourselves, where *h* is unaspirated: as in *hour*, *humble*, and even in some cases *gh*: as, *daughter*, *knight*, *light*, &c. In Syriac and Arabic the same is the case: as, *ensuro*, not *yensuro*, for <sup>یسر</sup> *ینسر* and so of others (Art. 14.).

3d, The etymon of תִּפְקְדוּ, fem., I have stated as unknown: because, I cannot agree with what has hitherto been said on that subject. If, however, ' is put for הִ in the masculine, הִ might have been chosen for the feminine, which becomes a substitute for הִ on many occasions (Art. 151. 4.). Or, if הִיא be taken as the original masculine form, הִיאָה, or הִיאָה might have been formerly used as its feminine. In

Arabic we still have هِی, هِی, which would require to be written in Hebrew in full, הִיאָה. If this be the case, הִ may stand for הִיאָה, a fragment of this pronoun in the state of construction. The form יִפְקְדוּ may, perhaps, stand for אֲתִי פִקְדָהּ, with the ' of אֲתִי transposed, as we say, *what man soever*, for *whatsoever man*, &c. in English.

4th, Of יִפְקְדוּ the same may be said which has been said of others (Art. 147. 7. note). As to the הִ prefixed to the feminine, what has just been said of תִּפְקְדוּ must suffice. The הִ suffixed is probably a fragment of the pronoun הִנֵּה, as Jahn has observed (Gram. p. 177. Ed. 1809.). The derivations of the other forms are sufficiently obvious.

5th, *Paradigm of the Second Form* פָּקַד.\*

SINGULAR.			
Pers.	Masc.		Fem.
3	יִשְׁכַּב	He lies down.	תִּשְׁכַּב She lies down.
2	תִּשְׁכַּב	Thou liest down.	תִּשְׁכַּבִּי Thou liest down.
1	אִשְׁכַּב	I lie down.	אִשְׁכַּב I lie down.

PLURAL.			
3	יִשְׁכְּבוּ	They lie down.	תִּשְׁכְּבוּ They lie down.
2	תִּשְׁכְּבוּ	You lie down.	תִּשְׁכְּבוּ You lie down.
1	נִשְׁכַּב	We lie down.	נִשְׁכַּב We lie down.

6th, *Paradigm of the Third Form* פָּקַד.

This form never occurs except in verbs which are subject to some defect, and then but seldom.

*Example.*

## SINGULAR.

Pers.	Masc.		Fem.
3	יָתַן for יִתֵּן	He gives (Art. 82.)	תָּתַן She gives.
2	תָּתַן — תִּתֵּן	Thou givest.	תִּתֵּנִי Thou givest.
1	אָתַן or אֶתֶּן — אֶתֵּן	I give.	אָתַן or אֶתֶּן I give.

## PLURAL.

Pers.	Masc.		Fem.
3	יִתְּנוּ	They give.	} wanting.
2	תִּתְּנוּ	Ye give.	
1	נִתְּנוּ or נִתְּנָה	We give.	

\* So יִרְכַּב he rides; יִרְפֵּד he spreads; יִרְבֵּץ he lies down; יִגְדֵּל he increases, &c. When the last letter is guttural, the final vowel is, for the most part, (-): as, יִשְׁמַע he hears; יִשְׁלַח he sends; יִגְבֶּה he rises, is exalted. This also will be the case, when the middle letter is guttural, as it is with the Segolate nouns (Art. 156. 9.).

7th, It has been remarked (Art. 202.), that the form of פָּקִיד is sometimes taken as the leading word of the Present tense. But, of this form we have met with the following examples only: viz. Exod. xviii. 26, יִשְׁפֹּטוּ *they judge*; תִּשְׁמֹר it (fem.) *preserves, or keeps*, Prov. xiv. 3; תַּעֲבֹרִי *pass thou over* (fem.), Ruth ii. 8; אֲנִי שָׂרָה (for אֲנִי שָׂרָה Art. 78.) *I am mortally pained*, Ps. lxix. 21.

8th, According to our system, indeed, any noun may be conjugated with the pronouns, respect being had to its signification: and hence it appears to be, that so many forms have been thus found; while so few have generally obtained as verbs.

9th, Of these forms, the first פָּקִיד is by far the most generally used in *Kal*: and, for the most part, it has a transitive signification. פָּקִיד occurs but seldom, and is mostly intransitive. פָּקִיד is perhaps not to be found in another example, if we except the final (ִ) or (ִ) in several verbs having נ with *Khōlēm* for their first radical letter; as, אִמֵּר or אָמַר, יִאֲמַר or יָאמַר, &c.

10th, In all cases wherein the terminating vowel is perfect, and accompanied regularly by an accent, upon the accent's being withdrawn (which always takes place when the verb is joined with any other word by *Makkāph*, &c.), such final vowel will be changed for its correspondent *imperfect one* (Art. 140, &c.): as, אֲשַׁמְרֶה־לּוֹ *I will keep for him*, Ps. lxxxix. 29; אֲתַמְדֶּה־בּוֹ *I will sustain him*, Is. xlii. 1, for אֲשַׁמְרֶה and אֲתַמְדֶּה respectively.\*

11th, The same verb is sometimes found to occur in more than one of the forms: as, יָשָׁבַת *he rested*, Gen. ii. 2; and תִּשְׁבֹּת *it rests*, Neh. vi. 3; לֹא אֶחְפֹּץ *I am not willing*, Ezek. xviii. 32; and יִחְפֹּץ.

\* It is a curious fact, that the tense corresponding to this in the Arabic verbs, is subject to the same government with the nouns, i. e. having terminations answering to those of the nominative and objective cases. This tense

they term مُضَارِعٌ *alike*, because it is said *to be like the noun*. In a few

instances, indeed, we have the ا of the accusative with the verb: as,

لَنُذْخِفَنَّ *we will surely draw*, &c. In others we have an additional

ن, ى, as in the nouns of excess (Art. 176.): as, يَنْصُرُنَّ *he will surely assist*.

*he will approve*, Ps. xxxvii. 23; יִטְרֶף *he will tear*, Ps. vii. 3; and יִטְרֶף Gen. xlix. 27. To which many others may be added. (See the Mikhlol of D. Kimchi, fol. ב, verso.). This may be accounted for by supposing, that the Segolate noun belonging to both forms was once in use.

12th, When, however, any paragodic letter is added, this distinctive vowel, be what it may, disappears (as it is the case with the Segolate nouns): as, אֲשַׁמְרָה, not אֲשַׁמְרָה *I will keep*, Ps. xxxix. 2; אֲשַׁכְּבָה, not אֲשַׁכְּבָה *I will lie down*, Ps. iv. 9; אֲהַרְגֶה *I will kill*, not אֲהַרְגֶה Gen. xxvii. 41. In the last case, the substitute of *Shěvâ* is resolved by Art. 112. 2.

13th, In a few instances the letter ו is still retained, which was perhaps formerly a *mater lectionis*: i. e. was used instead of the vowel ו *Khōlēm*: as, אֲשָׁנוּטָה *I rest*, Isa. xviii. 4; אֲשָׁנוּלָה *I weigh*, Ezra viii. 25. In which cases the וְ, or marginal reading, generally gives the more usual form. This ו, however, is mostly omitted, and *Kāmēts Khātēf* then found to supply the place of the rejected *Khōlēm* (see Art. 160. 3.): as, אֲפִשְׁעָה *I step*, Isa. xxvii. 4; אֲשִׁמְעָה *I hear*, Dan. viii. 13; תִּשְׁחָדֵי *thou bribest*, Ezek. xvi. 33. In some copies, however, we have (:) *Shěvâ* only in most of these cases, which is perhaps the true reading.

14th, With the third person plural masculine we sometimes have an additional paragodic ו, supplied, perhaps, for the sake of euphony: as, יִשְׁמְעוּ *they will hear*, Exod. iv. 9. Sometimes the preceding vowel is perfect: as, יִשְׁאַלּוּ *they will ask*, Josh. iv. 6; יִקְצְרוּ *they will reap*, Ruth ii. 9. (See Art. 187.)

15th, When the first radical letter happens to be a guttural, the substitute of *Shěvâ* will be resolved into its cognate imperfect vowel: as, יִאָּרְפוּ *they will extend* (for יִאָּרְפוּ, by analogy יִאָּרְפוּ, see Art. 112. 2.).

16th, In the feminine, we have תִּשְׁכַּחַהּ for תִּשְׁכַּחַהּ, by Art. 187. 5, &c. Ezek. xvii. 23. The final ח is sometimes omitted by apocope, by Art. 80, of which more will be said hereafter.

17th, The abbreviated pronouns are regularly prefixed to the present tense, in every species, with *Shěvâ* (:): as, יִפְקֹד; but here, as two *Shěvâs* cannot concur at the commencement of a word, the first is changed to (·), (-), or (·), as circumstances may require, (Art.

112., &c.): as, יִפְקֹד, יִאָרֶךְ, אֶפְקֹד, &c. Where no such necessity exists, *Shěvâ* remains, as it does with the particles בְּכֻלָּם, (Art. 181. &c.): as, יִפְקֹד, נִפְקֹד, מִפְקֹד, &c.

18th, The principles, therefore, by which the vowels of both the verbs and nouns are regulated, are precisely the same. This is also true of the letters, as well as the forms of words: for these, as we have already seen, are such as the nature of the several cases seems to require.

### *Of the Infinitives and Imperatives.*

203. Which of these two ought to take the precedence, it is difficult to say; both presenting the same form. But, as that which has been termed the Imperative is sometimes found conjugated with one or other of the pronouns, the Infinitive has usually been placed first, as exhibiting the more simple form of the verb.

2d, It is now pretty generally agreed, that the Infinitive (as it has been termed) is nothing more than a Verbal noun, having either an active, neuter, or passive signification: as, פָּקֹד, and in construction, פָּקֹד *a visiting, visitatio*, or the like, the signification of which is active; and, שָׁבַב, *lying down*, which is neuter. In some instances, these forms will have a passive signification.

3d, Any of these words, according to Schrœder, when pronounced with some emphasis, will become imperative in signification: as, פָּקֹד or פָּקֹד *inspicere!* i. e. “*inspice, vel inspice.*” So, continues he, “*Ab initio nullum discrimen habuit numeri et generis: e. g. שָׁמוֹעַ audire! non tantum pro audi, sed et pro audite, Deut. i. 16; צָרוֹר infestare! pro infestate, Num. xxv. 17, &c.*”

4th, Having premised thus much, we may now come to the forms, and other particulars, connected with this species of words.

5th, The forms of the Infinitives are numerous: they may be either primitive or augmented, according to the sense required by the context. We shall, at present, notice only the primitive forms, reserving the others till we come to treat on the augmented species of the conjugation.

*Forms of the Infinitive or Verbal Noun, belonging to the First Species of the Conjugation KAL.*

6th, פָּקַד, constr. פָּקֵד\* is the most frequent: פָּקַד, פָּקֹד, פָּקֵד, and פָּקֵד are more rare. These forms are peculiar to the masculine gender. The following are feminine: פָּקְדָה, פָּקְדָה, פָּקְדָה, פָּקְדָה, פָּקְדָה, פָּקְדָה, פָּקְדָה, פָּקְדָה, פָּקְדָה, פָּקְדָה, &c. These are all, excepting the first three, of the forms of the Segolate nouns (Artt. 156. 157. &c.); and, as these nouns are for the most part abstracts (Art. 160. 10.), they are well suited for the functions which they here sustain.

7th, These, when in conjunction with any of the particles בְּכֹל, will afford a sense similar to that of the Gerunds in Latin: as, בְּפָקֵד *in visiting*; לְפָקֵד *for visiting*; כְּפָקֵד *according to the act of visiting*; מִפָּקֵד *from, or by, the act of visiting*. In which cases, the form proper for construction is necessarily taken, on account of the following context.

8th, In like manner with the pronouns, פָּקֵדִי *my visiting*; פָּקֵדֶיךָ *thy visiting*, &c. in which פָּקֵד is preferred.†

9th, When the terminating vowel (י of פָּקֵד) happens to lose the accent, it becomes imperfect as in the nouns: as, מֶלֶךְ-מִלְכָּה *a king's*

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\* Of this form in the nouns is גָּדוֹל, constr. גָּדוֹל, רָחוֹק, קָרוֹב, which imply *habit, custom*, &c.; and sometimes have an abstract signification.

† The nouns equivalent to these in Arabic are subject to the same usage: and they are occasionally found in the plural number, which never occurs in Hebrew. In the last instance, Grammarians have thought, that a transposition of the *o* has taken place, supposing פָּקֵד to have been the original form. But as פָּקְדָה is regularly the feminine form of פָּקֵד, I do not see why פָּקֵדִי may not be derived from the same form, particularly as these forms are in use.

reigning, Gen. xxxvi. 31. In one instance we have an additional ' inserted: as, **לְבַרְיוֹשׁ הַדָּבָר** for *investigating the matter*, Ezra x. 16.

10th, Buxtorf\* thinks, that, in the phrases **לְמַשְׁחָה** for *anointing*, Exod. xxix. 29; **לְגַבְהָה** for *elevating*, Zeph. iii. 11; **לְחַמְלָה** for *using patience*, Ezek. xvi. 5, the *o* has been transposed, on account of the additional paragogic ה. But, the truth of this I doubt. First, because ה is not here paragogic, but feminine, as the situation of the accent is sufficient to shew. In the next place, it is not necessary to suppose, that the *o* is transposed, for reasons just given (No. 8, note): and hence we have, in the next example adduced by him, **לְרַחֲקָה** for *removing far away*, Ezek. viii. 6, where the *o* is not transposed, but remains in its original situation.

11th, Again, the examples which he also gives, viz. **בְּשִׁמְעָתוֹ**, **בְּהִרְבָּהֶם** shew, beyond all doubt, that the ה above mentioned is of the feminine gender, and not paragogic. Other examples are, **שְׂחַמָּה** *slaying*, Hos. v. 2; **שְׂאֵלָה** *asking*, Isa. vii. 11; **יִרְאַה** *fearing*, Deut. iv. 10. These, however, Buxtorf confesses, after all, are feminine forms of the Infinitive, which the Jewish Grammarians term Verbal Nouns.

12th, It will be difficult, perhaps, and certainly unnecessary, to lay down rules for the use of the other forms. The Student may note them down as they occur. We will merely remark, that cases will happen here, as in the Arabic, in which it will be extremely difficult to say, whether a noun is to be referred to this class, or to that of the participles: and further, that, it is not improbable, the very same word may occasionally be found in a situation suitable to both.

### *On the Imperative belonging to the First Species.*

204. This is usually **פֹּקֵד** or **פָּקֵד** *visit*, for the second person singular masculine; **פִּקְדִי**, for the same feminine; **פִּקְדוּ**, masc. and **פִּקְדְּנָה** or **פִּקְדְּנָה**, fem. for the same person plural. In which will be perceived some of the fragments of the pronouns as already mentioned (Art. 202.).

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\* Thes. Gram. lib. i. c. xiii.

2d, It has already been remarked, that the form פִּקֹּד is sometimes used for both numbers and genders (Art. 203. 3.).

3d, As the Imperative is generally formed on the same word with the Infinitive, it will occasionally be found with the feminine termination הַ, as also with the same vowels: as, שְׁמְרָה *keep*,\* Ps. xxv. 20; זָכְרָה *remember*, 2 Chron. vi. 42. *Khōlēm* remains unchanged in וְזַמְּרָה *vilify, curse*, Num. xxiii. 7. Judg. xix. 5, we have סִעֵד *support* (from the form סִעֵד), and v. 8, סִעֵד with *Makkáph* (from סִעֵד): and, 1 Kings xiii. 7, סִעֲדָה (from סִעֵד) with the paragogic letter הַ, whence it should seem, that each of these forms of the verbal noun was once in use.

4th, שָׁכַב *lie down*, of the form פִּקֹּד, will, upon receiving the feminine termination, lose (-), and then change the first (:) into *Khīrīk*: as, שְׁכַבְהָ. Upon the same principle, the *o* of פִּקֹּד is generally rejected: as in פִּקְדֵי, פִּקְדֵי, &c., as above (Art. 202. 12.). In נִצְרָה *keep*, Ps. cxli. 3, we have either an euphonic or intensitive *Dāgēsh*.

5th, Of the form פִּקֹּד, חָרְבֵי *destroy ye*, Jer. ii. 12; מִשְׁכֵּי *draw ye*, Ezek. xxxii. 20; שִׁדְדֵי *lay ye waste*, Jer. xlix. 28, are instances. So מִלְכֵי *reign thou*, fem., Judg. ix. 10; צִעֲקֵי *cry thou*, Jer. xxii. 20; (the medial ט has been added on account of the accent's being drawn back, Art. 127. 4.); חֲרִבֵי *make thou dry*, Is. xlv. 27.

6th, When a guttural is the first letter of the root, (◌) is taken instead of *Khīrīk* (◌) whenever any assyllabic augment is affixed to the word: as, הַשְׁפִּי *make thou bare*, fem., Isa. xlvii. 2; אֶחֱזִי *take thou*, fem., Ruth iii. 15.

7th, תְּסַמֵּי *divine thou*, 1 Sam. xxviii. 8, takes a substitute of *Shēvā* with the second radical letter, upon the principle of assimilation, noticed Art. 114., for תְּסַמֵּי. This is sometimes found to take place in the present tense also.

8th, The feminine plural occasionally suffers apocope: as, שְׁמַעְנָי *Gen. iv. 23*, for שְׁמַעְנָה *hear ye*, which also happens in the present tense, as will be seen hereafter.

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\* See Ps. cxli. 3, where this word is used as a noun; unless, indeed, we construe the former word שִׁתָּה with it: thus, שְׁמְרָה שִׁתָּה *place, keep*, i. e. keep constantly.

*On the Participles.*

205. We now come to that species of words which have been termed Participles, and classed with the verbs as such : contrary perhaps to every principle of the Hebrew Grammar. The fact is, these are nothing more than attributives of one form or other, into the etymology of which nothing having the least connection with tense has ever entered. Nor, are the forms usually ascribed to these words, exclusively applicable to nouns of this sort. חָכֵם *wise*, רָחוֹק *distant*, נֹדֵל *growing*, being just as much participles as פֹּקֵד masc., fem. פֹּקֶדָה and פֹּקֶדֶת *visiting*, or פֶּקֶד, masc., fem. פֶּקֶדָה *visited*, can possibly be ; to which a considerable number of others may be added. The fact appears to be, that all these nouns, together with those conjugated as verbs (which, indeed, is sometimes the case with some of these), are to be regulated in tense by other considerations, which will hereafter be mentioned.

2d, It is curious enough to remark, that Simonis has, in his *Arca-num Formarum*, assigned a whole section to words of the form usually ascribed to the first participle, in which they occur as *agents*, without the least reference whatever to tense. Yet, in one of his notes he says,\* “ Exinde vero non sequitur, omnia *Participia* mera esse Nomina, quod contendit PAGNINUS in *Institut. Hebr.* p. 229. If by this he means, that these words may occasionally be construed as participles, perhaps no one will object : but, if he contends, that they are not originally nouns, I believe, he will contend for that, for which no proof can be given.

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\* P. 601.

## LECTURE XI.

206. Having dwelt thus much on the first species of the Hebrew Conjugation, which is indeed the model, and contains the principles, upon which all the rest are formed, we may now proceed to give the others, with such notes as shall seem necessary.

*Paradigm of the Second Species, or Passive Form of the First usually termed NIPHAL.* נִפְעַל.

## PRETERITE TENSE.

## SINGULAR NUMBER.

Pers.	Masc.		Fem.	
3	נִבְקַד	He was visited.	נִבְקְדָה	She was visited.
2	נִבְקַדְתָּ	Thou wast visited.	נִבְקַדְתְּ	Thou wast visited.
1	נִבְקַדְתִּי	I was visited.	נִבְקַדְתִּי	I was visited.

## PLURAL NUMBER.

3	נִבְקְדוּ	They were visited.	נִבְקְדוּ	They were visited.
2	נִבְקַדְתֶּם	Ye were visited.	נִבְקַדְתֶּן	Ye were visited.
1	נִבְקַדְנוּ	We were visited.	נִבְקַדְנוּ	We were visited.

## PRESENT TENSE.

## SINGULAR NUMBER.

3	יִבְקַד	He becomes visited.	תִּבְקַד	She becomes visited.
2	תִּבְקַדְתָּ	Thou becomest visited.	תִּבְקַדְתְּ	Thou becomest visited.
1	אִבְקַד	I become visited.	אִבְקַד	I become visited.

## PLURAL NUMBER.

3	יִבְקְדוּ	They become visited.	תִּבְקְדוּ	They become visited.
2	תִּבְקַדְתֶּם	Ye become visited.	תִּבְקַדְתֶּן	Ye become visited.
1	נִבְקְדוּ	We become visited.	נִבְקְדוּ	We become visited.

## IMPERATIVE.

## SINGULAR.

	Masc.		Fem.
2	הִפָּקֵד <i>Be thou visited.</i>		הִפָּקְדִי <i>Be thou visited.</i>

## PLURAL.

2	הִפָּקְדוּ <i>Be ye visited.</i>		הִפָּקְדְּנָה <i>Be ye visited.</i>
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*Forms of the INFINITIVE, or Abstract Verbal Noun.*

נִפְקֵד, נִפְקָד, נִפְקֶד, הִפָּקֵד, הִפָּקְד, and הִפָּקְדָּה *being visited, &c.*

PARTICIPLES (*usually*), rather VERBAL CONCRETE NOUNS.

## SINGULAR.

נִפְקֵד	נִפְקֶדָה and נִפְקֶדֶת <i>Visited, &amp;c.</i>
or נִפְקָד	

## PLURAL.

נִפְקָדִים	נִפְקָדוֹת <i>Ib.</i>
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We have here given the Infinitives, Participles, &c. as usually found in the Paradigm, which we shall do in all the rest of the Species; not because we believe this arrangement to be the best, but, because we would depart as little as may be from the method usually adopted; and, in order to familiarize the mind of the Learner with the several forms of nouns which most frequently occur.

2d, The sense afforded by this species is mostly passive; sometimes, however, it is *active*: as, נִלָּחֵם *he fought*; נִשְׁבַּע *he swore*: נִשְׁעָן *he reclined*; נִשְׁקָט *he contended*; where co-operation seems rather to be implied. Sometimes, too, it is *reflective*: as, נִשְׁמֵר *watching one's self*; נִשְׁאָל *asking for self*; and at others, its force may be expressed in English, by using, *may, can, must, ought*, or the like. See Gen. vi. 21; xvi. 10; xx. 9. All of which may be very well comprehended in the compound form of this word, when regulated by the circumstances mentioned in the context. See Art. 165. 18. 20.

*On the Preterite Tense.*

3d, When the primitive words happens to begin with a guttural letter, the vowel accompanying **נ** may be either (·) or (-), but not (·): as, **נִחְשַׁב** *accounted*, Num. xviii. 27; **נֶאֱמַר** *said*, Dan. viii. 26; **נִפְתָּח** *overturned*, Esth. ix. 1; **נִהְיָה** *sealed*, Ib. viii. 8; **נִפְקָד** *placated*, 1 Chron. v. 20; where we have the form **פִּקָּד** or **פִּקֹּד**, instead of **פִּקָּד** which is mostly used in this species. So **נִמּוּל** and **נִמּוּלָה** *circumcised*, Gen. xvii. 27, for **נִמּוּל** (Art. 82.). In one instance **נ** seems to have been affixed to one of the augmented forms **יִפְּקַר** *it shall expiate*, Deut. xxi. 8, for **נִתְּפַקַר**, in full **נִתְּפַקַר** (Art. 89. 2.), of the form **הִתְּפַקַר**.

4th, In **נִאֲשָׁר** *left*, Ezek. ix. 8, the additional word forming this species (see Art. 165. 18.) seems to be given more at length than usual. Buxtorf thinks we have here a form compounded of both tenses, than which nothing can be more unlikely.\* For **נִתְּפַקַר** in **נִתְּפַקַר** we sometimes have the Chaldee **ת**, as in *Kal* (Art. 202. 16); as, **נִשְׁכַּחַת** *forgotten*, Is. xxiii. 15.

5th, **נִבְּאָלוּ** *they were polluted*, Lam. iv. 14, on the form **פִּנְקָד**, probably from **בּוֹאֵל** *an avenger*. The form **פִּנְקָד** is also in use: as, **נִתְּגַאֲלוּ** *ye are avenged*, or *redeemed*, Is. lii. 3. Of the same form with the preceding, is **נִאֲחָזוּ** *they shall be possessed of*, Num. xxxii. 30. In the word **נִבְּאָרָה** Exod. xv. 6, we have perhaps an abbreviated form for **נִבְּאָרָה הָיָה** *it is become glorious*, the preceding word **יָמִין** being regularly of the feminine gender. This, therefore, need not be considered as anomalous, in any other point of view.

*On the Present Tense, Imperative, &c.*

6th, The form mostly taken for this tense is **פִּקָּד**, and sometimes the feminine form **פִּקְדָה**: **פִּקָּד** and **פִּקָּד** are also found, as in *Kal*: but, **פִּקָּד** is found only with the Infinitive or verbal noun, examples of each of which will presently be given.

\* Thes. Gram. lib. i. c. xiv. ad particip. *Niphhát*.

7th, **א** is sometimes regularly prefixed with (·) for the first person singular: as, **אֶדְרֹשׁ** *I am enquired of*, Ezek. xiv. 3; **אֶשָּׁבַע** *I swear*, Gen. xxi. 24. With the feminine form: as, **אֶמְלֹטָה** *I escape*, Ib. xix. 20; **אֶפְבְּדָה** *I am honoured*, Exod. xiv. 17; also found **אֶפְבְּדָה** Hag. i. 8, where the **ה** seems to have been lost, as in other instances (Art. 78, &c.). in most of which, however, it is restored in the marginal reading.

8th, For **תִּשָּׁבַר**, we have **תִּשָּׁבַר** *thou wilt \* be broken*, Ezek. xxxii. 28. So **יִאָּבֵשׁ** *he was infirm*, 2 Sam. xii. 15; **יִקְפֹּשׂ** *he was refreshed*, Exod. xxxi. 17; **יִגְמַל** *he was weaned*, Gen. xxi. 8; **יִאָּמַר** *it was said*, Josh. ii. 2. So also, **תִּזְכְּרָנָה** *they shall be commemorated*, Is. lxv. 17; **תִּאָּכְלָנָה** *they shall be eaten up*, Jer. xxiv. 2, to which many more may be added.†

9th, To the plural **יִפְקְדוּ** a paragogic **ו** is often added as in *Kal*: as, **יִפְקְדוּנִי** *they shall be cut off*, Ps. xxxvii. 9, &c.

10th, We have in the Imperative, **נִקְהָצִי** *assemble yourselves*, Joel iv. 11, for **הִקְבְּצִי**, which seems to be grounded on the form **פָּקַד** or **פָּקַדְךָ**.

11th, Whenever, in this, as in other instances, the first letter of the root is incapable of receiving *Dāgēsh forte*, the preceding vowel is necessarily made perfect, as in **יִאָּבֵשׁ** &c. above given (No. 8.).

12th, In the Infinitive we have **הֹאֲכַל** *eating*, Levit. vii. 18; **הִקְהִינִי** *giving*, Jer. xxxii. 4. And with **נ** for the first letter, **נִלְחִימִם** *fighting together*, Judg. xi. 25; **נִשְׁאַל** *requesting*, 1 Sam. xx. 28; **נִכְסֹף** *desiring*, Gen. xxxi. 30; **נִשְׁלַח** *sending*, Esth. iii. 13; **נִגְוֶה**, for **נִגְוֶה** *striking*, Judg. xx. 39, on the form **פָּקֹד** or **פָּקֹדֶךָ**. To these may be referred **הִקְדֵּף** (by Art. 82.), for **הִקְדֵּף** or **הִקְדֵּף** *propelling*, Ps. lxxviii. 3. We also have **אֶדְרֹשׁ** *enquiring*, Ezek. xiv. 3, of the same form, with **א**, instead of **ה** prefixed; which is the letter usually taken by the Chaldees and Syrians.

13th, The *Dāgēsh forte* found in the first radical letter in these verbs is merely compensative for the characteristic **נ** which has been rejected according to rule (Art. 82.).

\* Reasons for translating this present tense by a future will be given in the Syntax.

† Buxtorf. Thes. Gram. lib. i. c. xiv.

14th, The noun, given as a participle, has, in a few instances, (·) instead of (ַ): as, נִקְּשׁ (for נִקְּשׁ, form נִפְקֹד Art. 93.) *taken in a net*, Ps. ix. 17. Alting\* is of opinion, that the plurals נִפְּאִים *persons prophesying*, 1 Sam. xix. 20, Jer. xiv. 15, Ezek. xiii. 16; נִחְּבִאִים *hidden*, Josh. x. 17; נִמְּאִים *polluted*, Ezek. xx. 30, 31; נִמְּצִאִים *found*, Esth. i. 5, iv. 16, 1 Sam. xiii. 15, and some others, are formed on the measure נִפְּקֹד. But this is by no means necessary. The (ַ) of the singular is, it is true, mostly found with the second radical: as, נִפְּאִים, but then, this vowel is not immutable, but may be altered for the mere sake of euphony, which is perhaps the case in all these instances.

207. *Paradigm of the Conjugation of a Verb of the Third Species, PIHHEL.*

PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 פִּקְדָּה	פִּקְדָּה	פִּקְדוּ	פִּקְדוּ
2 פִּקְדָּתָה	פִּקְדָּתָה	פִּקְדָּתָם	פִּקְדָּתָן
1 פִּקְדָּתִי	פִּקְדָּתִי	פִּקְדָּנוּ	פִּקְדָּנוּ

PRESENT TENSE.

SINGULAR.		PLURAL.	
3 יִפְקֹד	תִּפְקֹד	יִפְקְדוּ	תִּפְקְדְּנָה
2 תִּפְקֹדָה	תִּפְקֹדִי	תִּפְקְדוּ	תִּפְקְדְּנָה
1 אִפְקֹד	אִפְקֹד	נִפְקְדוּ	נִפְקְדוּ

IMPERATIVE.

SINGULAR.		PLURAL.	
2 פִּקְדָּה	פִּקְדִּי	פִּקְדוּ	פִּקְדְּנָה

\* Sect. vii. §. 119. de verbo perfecto.

## INFINITIVE, or VERBAL NOUN.

Masc. Form.

Fem. Forms.

פָּקֵד      פָּקֵדָה, פָּקַדְתָּ, פָּקַדְתְּ, פָּקִידוֹת

## PARTICIPLES, or CONCRETE VERBAL NOUNS.

SINGULAR.

PLURAL.

Masc.

Fem.

Masc.

Fem.

מִפְקֵד

מִפְקֵדָה  
or מִפְקֵדַת

מִפְקִידִים

מִפְקִידוֹת

*Passive Voice of the same, or Fourth Species, which is termed*  
PUHHAL.

## PRETERITE TENSE.

SINGULAR.

PLURAL.

3

פָּקַד

פָּקַדָה

פָּקְדוּ

פָּקְדוּ

2

פָּקַדְתָּ

פָּקַדְתְּ

פָּקַדְתֶּם

פָּקַדְתֶּן

1

פָּקַדְתִּי

פָּקַדְתְּי

פָּקַדְנוּ

פָּקַדְנוּ

## PRESENT TENSE.

SINGULAR.

PLURAL.

3

יִפְקַד

תִּפְקַד

יִפְקְדוּ

תִּפְקְדוּ

2

תִּפְקַדְתָּ

תִּפְקַדְתְּ

תִּפְקַדְתֶּם

תִּפְקַדְתֶּן

1

אִפְקַד

אִפְקַדְתְּ

נִפְקַד

נִפְקַדְתְּ

## IMPERATIVE.

SINGULAR.

PLURAL.

2

פָּקַד

פָּקְדִי

פָּקְדוּ

פָּקְדֵנָה

## INFINITIVE, or VERBAL NOUN.

פָּקֵד

## PARTICIPLES, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מִבְּקֵד	מִבְּקֵדָה	מִבְּקָדִים	מִבְּקָדוֹת
	or מִבְּקֵדַת		

*On the Persons, &c. of both Voices of the Third and Fourth Species, PIHHEL and PUHHAL.*

2d, Whenever the last radical letter is either one of the gutturals, or ׀, (·) *Páthakh* will be the terminating vowel; which is also found in some other words: as, מִבְּקֵד he destroyed, 2 Kings xxi. 3; מִבְּקַד he broke, Ps. cvii. 16; מִבְּלַע he swallowed, Is. xxv. 8; מִשְׁלַח he sent, Exod. ix. 7, &c. &c. Also when followed by *Mākkáph*; as, מִלְּמַדְבַּעַת he taught knowledge, Eccl. xii. 9.

3d, In a few instances (·) is the terminating vowel: as, מִדְּבַר he said; מִבְּזָבַס he wasted; מִבְּפָרַר he expiated.

4th, When any letter incapable of receiving *Dāgēsh* is the medial letter of the root, a compensation is made, by changing the preceding imperfect vowel to its correspondent perfect one: as, מִמָּאָן he refused, for מִמָּאֵן. So מִבְּרָכָה he blessed; and, in the participle מִבְּרָכָה blessing; מִתְּנַאֵב detesting, &c.; מִבְּיָאֵר he explained; מִתְּאַחַר he delayed (Art. 102.2.). In a few instances (·) *Khīrīk* remains, without any apparent compensation: as, מִבְּעָר he removed, 1 Kings xxii. 47; מִנָּאֵץ he vexed, Ps. x. 3; מִלְּהַט he inflamed, Mal. iii. 19; מִנְּחָם he consoled, Is. xlix. 13; מִתְּאַחַר they delayed, Judg. v. 28, where א occurs with *Sēgól*. So, in the Participles: מִמְּפָחָה fearing, Prov. xxviii. 14; מִנְּהַל leading, Is. li. 18. In all which cases *Dāgēsh* is said to be implied (Art. 115.).

5th, When the accent is drawn back, in the feminine, מִפְּקָדָה, the characteristic vowel (·) returns: as, מִלְּחָכָה it licked, 1 Kings xviii. 38; מִלְּקָטָה she collected, Ruth ii. 18, &c. (Art. 127.).

6th, In some instances *Dāgēsh forte* is omitted in a letter capable of receiving it: as, מִשְׁלַחַה she sent, Ezek. xvii. 7: מִשְׁלַחוּ they sent, Ps. lxxiv. 7. So, מִלְּלֵי passim, for מִלְּלֵי praise ye. See Art. 119.

7th, We have in the participle מִלְּפָנֵינוּ our teacher, Job xxxv. 11, for מִמְּלָפָנֵינוּ, by Art. 79. And, Jer. xv. 10, מִלְּלֹנִי cursing me,

where we have in the margin, *מְהַלְלִי*, which is probably the true reading, giving the participle or concrete verbal noun, written with the vowels proper for a verb with the fragment of the first personal pronoun.

8th, In the participle of the feminine gender, (·) occasionally remains: as, *מְשַׁלְּלָה* *causing abortion*, Exod. xxiii. 26; we also have *מְשַׁכְּרָת* *inebriating*, Jer. li. 7; and, without *Dāgēsh*, *מְנַאֲפֶת* (for *מְנַאֲפֶת*) *committing adultery*, Prov. xxx. 20; and, by contraction, *מְשַׁרֵּת* (for *מְשַׁרְרֶת*) *ministering*, 1 Kings i. 15 (Art. 82.).

9th, For the force of this species, see Art. 162. 7—9.

### *On the Passive Voice.*

10th, We sometimes have (τ) *Khātúph* in this species, instead of (·), e. g. *כָּצַת* *it was cut*, Ezek. xvi. 4; where it should be observed, that כ receives *Dāgēsh*, contrary to the usual practice: *שָׁדְדָה* *it is destroyed*, Nah. iii. 7. So, also, *מֵאֲדָם* *made red*, Ib. ii. 4; and, in the plural number, *מֵאֲדָמִים*,\* Exod. xxv. 5.

11th, In many instances, the *Dāgēsh* is implied (Art. 115.): as, *רָחַץ* *wasted*, Prov. xxx. 12; *רַחֲמָה* *object of mercy*, fem., Hos. i. 6. The *Kāméts* found here in the penultima is on account of the pause-accent (Art. 127. 4.). So, *נִחַמָּה* *consoled*, Is. liv. 11.

12th, When *Dāgēsh* is neither written nor implied, the preceding vowel is necessarily made perfect: as, *חָרַג* *slain*, Is. xxvii. 7; *טָרַף* *torn*, Gen. xliv. 28; *פָּרַשׁ* *declared, revealed*, Num. xv. 34; *סָעָרָה* *agitated*, (as with a whirlwind), Is. liv. 11. In all which cases the correspondence of the vowels is oblique (Art. 102. 2.).

13th, In some other instances the correspondence is direct: as, *יָלַד* *born*, Judg. xiii. 8; *יִיקָשִׁים* *taken in a net*, Eccles. ix. 12; *מִיַּעַדָּת* *out of joint*, Prov. xxv. 19. In the first two examples *Dāgēsh* is perhaps euphonic; in the last, *Kāméts* is put for *Sēgól* on account of the pause (Art. 127. 5.). But here the Grammarians differ, according to Kimchi, whether these are nouns or participles. In Jer. xxii. 23, we have this participial noun, with several others, so combined with the

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\* In some of the editions, and as cited by Buxtorf, this word is written *מֵאֲדָם* and *מֵאֲדָמִים*, with *Kāméts Khātéf* under א, which is contrary to the first principles of Hebrew syllabication. They are thus also cited by Kimchi, in the *Mikhlol*, from which Buxtorf probably took his examples.

feminine pronoun of the second person singular, as to have given considerable uneasiness to the Grammarians: the passage is,—

יִשְׁבְּתִי בְּלִבְנוֹ מְהַנְנִתִי בְּאֶרְצִים מִהַיְחֲנִיתִי בְּבֵאֵלֶךְ חֲבָלִים

*Thou (who) dwellest in the Libanus, art nestled in the cedars, how shalt thou be consoled when pains come upon thee?*

Here יִשְׁבְּתִי is put for יִשָּׁב אִתִּי, מְהַנְנִיתִי for מְהַנֵּן אִתִּי, and יְהַנְנִיתִי for יִנָּחֵן אִתִּי. In all which cases, we have nothing more than the feminine form of the pronoun in conjunction with a participial, or verbal concrete, noun. In the example מְהַנְנִיתִי, Rabbi Jona was of opinion, according to Buxtorf, that some of the vowels only had been retrenched: by which he probably meant, that the pronoun was added, some abbreviation being also made (See Art. 186. note.).

14th, In a few instances we have a substitute of *Shěvâ*, where analogy requires *Shěvâ*, which seems to have been introduced merely for the sake of euphony: as, לָקַחָה taken, Gen. ii. 23; תִּבְקָשִׁי thou shalt be sought, Ezek. xxvi. 21 (Art. 112. 5.).

15th, For the force of this Species, see Artt. 162. 7—9. 16.

208. *Paradigm of the Conjugation of the Fifth and Sixth Species, i. e. in both the Active and Passive Voices, HIPHĤIL and HOPHĤAL.*

#### PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 הִפְקִיד	הִפְקִידָה	הִפְקִידוּ	הִפְקִידוּ
2 הִפְקִדְתָּ	הִפְקִדְתְּ	הִפְקִדְתֶּם	הִפְקִדְתֶּן
1 הִפְקִדְתִּי	הִפְקִדְתִּי	הִפְקִדְנוּ	הִפְקִדְנוּ

#### PRESENT TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 יִפְקִיד	תִּפְקִיד	יִפְקִידוּ	תִּפְקִידנה
2 תִּפְקִיד	תִּפְקִידִי	תִּפְקִידוּ	תִּפְקִידנה
1 אִפְקִיד	אִפְקִיד	נִפְקִיד	נִפְקִיד

## IMPERATIVE.

SINGULAR.		PLURAL.	
Mas.	Fem.	Masc.	Fem.
2 הַפְּקֵד	הַפְּקִידִי	הַפְּקִידוּ	הַפְּקִידְנָה

INFINITIVE, *or* ABSTRACT VERBAL NOUN.

Masc. Forms.	Fem. Forms.
הַפְּקֵד or הַפְּקִיד	הַפְּקִידוֹת, הַפְּקִידָה, הַפְּקִידָה

PARTICIPIAL, *or* CONCRETE VERBAL, NOUN.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
מַפְּקִיד	מַפְּקִידָה	מַפְּקִידִים	מַפְּקִידוֹת
	or מַפְּקִידָת		

*Passive Voice, HOPHHAL.*

## PRETERITE TENSE.

SINGULAR.		PLURAL.	
3 הִפְּקַדְהוּ	הִפְּקַדְתָּהּ	הִפְּקַדְדוּ	הִפְּקַדְדוּ
2 הִפְּקַדְתָּ	הִפְּקַדְתְּ	הִפְּקַדְתֶּם	הִפְּקַדְתֶּנּוּ
1 הִפְּקַדְתִּי	הִפְּקַדְתְּ	הִפְּקַדְנוּ	הִפְּקַדְנוּ

## PRESENT TENSE.

SINGULAR.		PLURAL.	
3 יִפְּקַד	תִּפְּקַד	יִפְּקְדוּ	תִּפְּקַדְנָה
2 תִּפְּקַד	תִּפְּקְדִי	תִּפְּקְדוּ	תִּפְּקַדְנָה
1 אִפְּקַד	אִפְּקַד	נִפְּקַד	נִפְּקַד

## IMPERATIVE.

SINGULAR.			PLURAL.	
Pers.	Masc.	Fem.	Masc.	Fem.
2	הִפְקֹד	הִפְקְדִי	הִפְקְדוּ	הִפְקֹדְנָה

## INFINITIVE.

הִפְקֹד, הִפְקֵד, הִפְקְדִי

## PARTICIPIAL, or CONCRETE VERBAL NOUNS.

SINGULAR.		PLURAL.	
מִפְקֵד	מִפְקֹדָה	מִפְקֵדִים	מִפְקֹדוֹת
	מִפְקֶדֶת		

## On the Active Voice.

2d, The characteristic ה of this species occurs also with (·), (··), or (-), but this happens only when a guttural letter follows: as, הֶאֱמִין *he believed*, Gen. xlv. 26; הֶעֱמִיד *he caused to stand*, Lev. xiv. 11; הֶאֱמַרְתָּ *thou hast professed*, Deut. xxvi. 17; הֶעֱבַרְתָּ *thou hast caused to pass over*, Josh. vii. 7. We also have הֶעֱבַרְתָּ Exod. xiii. 12, and הֶעֱבַרְתִּי Zech. iii. 4, &c. And with (:) under the guttural in הִתְחַבֵּם *it is obstructed*, Lev. xv. 3.

3d, In one instance we have (·) with the middle radical letter: as, הִשְׁאַלְתִּירוּ *I have requested him*, 1 Sam. i. 28. See the notes on *Kal* (Art. 201. 27.).

4th, On the word הִתְחַלֵּלְתִּי *shall I leave?* Judg. ix. 9, 11, 13, much has been written, and, as I think, not very conclusively. But let us endeavour to resolve it. It will be seen, by turning to the lexicons, that הִתְחַלֵּל is the form of the Imperative in *Kal*: which, according to our system, will give הִחֲלֵל, for the primitive Segolate noun. Here, then, we have, perhaps, nothing more than this Segolate noun, instead of one of the other primitives, conjugated with the pronoun, which in the first person will regularly be הִחֲלֵלְתִּי,

and, by rejecting the *Khōlēm* (as in the Segolates, Art. 160. 3.), and retaining the correspondent substitute of *Shěvâ*, in order to preserve the form, we shall have **הֲדַלְתִּי**, which, with the interrogative **ה** prefixed (Art. 192. 8.), we shall have **הֲדַלְתִּי** *am I a leaving?* i. e. *shall I leave?* According to this analysis, therefore, this word belongs not to the fifth, but to the first species, conjugated, however, with the abstract, instead of the concrete, noun, which is unusual.

5th, In another instance, viz. **אֶנְאַלְתִּי** *I have polluted*, Is. lxiii. 3, we have the augmented verbal noun commencing with **א** instead of **ה**: i. e. the form usually taken in the Chaldee and Syriac (Art. 165. 2. 168. 2.).

6th, Again, we have, in Amos iv. 3, **הַשְׁלַכְתֶּנָּה**, which I take to be an unusual, though a more regular, way of writing the second person plural feminine of the preterite tense: i. e. **הַשְׁלַכְתֶּנָּה**, usually **הַשְׁלַכְתֶּנָּה** (Art. 201. 26.), *ye have cast*. In Isaiah also, chap. xix. 6, we have **הֵאֲנִיחוּ** *they shall abhor*, with two letters of augmentation, **א** and **ה**, added for the purpose, perhaps, of giving the greater emphasis.

7th, In the present tense we also have the form **הִפְקֹד**: and in both, **י** is frequently omitted. With the paragogic **ה**, however, **י** is always added: as, **אֶשְׁלִיכָה** *I will cast*, Nehem. xiii. 8. With (**י**): as, **יֵאֱמֵן** *he may believe*, Job xv. 31. And, by a further contraction, **יִבְטַח** *he will give confidence*, 2 Kings xviii. 30, for **יִבְטַח** or **יִבְטִיחַ**.

8th, In some instances every trace of the characteristic **י** is lost: as, **יָדְבָקוּ** *they arrived at*, 1 Sam. xxxi. 2; **יִדְבְּקוּ** *they bend or tread as a bow*, Jer. ix. 2. Where the primitive form seems to have been taken, instead of the usual one of the measure **פְּקִיד**.

9th, **אֶסַף** *I will collect*, 1 Sam. xv. 6, is put for **אֶסְיֵף** (for **אֶסְיִף** Artt. 78. 93.), root **סָפַף** or **סָפַף**. So, **אֶבִּידָה** *I will ruin*, Jer. xlvi. 8 (for **אֶבִּידָה** Ib. for **אֶבִּידָה**), root **בָּדַד**, Arabic **وَبَدَّ**, cognate with **אָבַד**.

10th, **א** is sometimes rejected together with the characteristic **ה**, to facilitate the pronunciation perhaps: as, **אֶזְנֵן** *I will hear*, Job xxxii. 11 (for **אֶזְנֵן** Art. 93. 5.). So, **אֶסְיִפֶם** *I will destroy them*, Jer. viii. 13, for **אֶסְיִפֶם**; **יִהַל** *he shall pitch a tent*, for **יִהַל**, Isa. xiii. 20; **יִחַר** *he tarries*, 2 Sam. xx. 5, is perhaps for the passive form **יִחַרְרַח**, for **יִחַרְרַח** (Art. 79.), and, as the quiescence of **א** after

*Kāméts Khātúf* is rather unusual in constituting a syllable in Hebrew, the *í* may have been taken in order to avoid that concurrence. The final (·) may also be euphonic, and taken on account of the guttural, as in other cases.

11th, Some are of opinion, that וַיִּרְבּ 1 Sam. xv. 5, is put for וַיִּאָרֶב by omitting the א, as above, by Art. 93. 5.

12th, In the Imperative we may have a paragogic ה, which will then, as before, (No. 7.) take the characteristic י: as, הַצְלִיחָה prosper thou, Neh. i. 11.

13th, Whenever the second or third radical letter is either a guttural or ר, the terminating vowel will be (-): as, הַנְּחֵת cause to come down, Joel iv. 11; הַרְחֵק remove far away, Job xiii. 21; הוֹשֵׁר margin הַיֹּשֶׁר make straight, Ps. v. 9.

14th, In the Infinitive or abstract verbal noun, the characteristic ה has (-) for the most part: as, הַכְרִית cutting off, Jer. xlv. 8; הַזְכִּיר commemorating, 2 Sam. xviii. 18. When any one of the particles contained in the word בָּכַל is prefixed, this form is always adopted: when this is not the case, we may have הַפְקֹד, or הַפְקִיד as, הַשָּׁכֵם rising early, Jer. vii. 13; הַעֲמִיד setting up, Neh. vii. 3; הַשְׁמִיד destroying, Amos ix. 8.

15th, When either the second or third letter is a guttural, or ר, we then have (-) for the final vowel, as before: as, הַפָּצֵר resisting, 1 Sam. xv. 23; הַזְכִּירְכֶם your bringing to recollection, Ezek. xxi. 29.

16th, In many instances, we have the first vowel of the Infinitive the same with that of the Preterite tense: as, הַרְבֵּץ giving rest; הַרְגִּיז shaking, Jer. l. 34: הַמְלִיט liberating; הַצִּיל saving, Isa. xxxi. 5.

17th, לְהַאֲדִיב 1 Sam. ii. 33, is probably put for לְהַאֲדִיב (Art. 79.), derived from the root אָדַב; אָדַב he punished. Whence תַּאֲדִיב correction, punishment. See Eichhorn's edition of the Lexicon of Simonis, sub voce אָדַב.

### On the Passive Voice HOPHĀL.

18th, This voice, it will be seen, is grounded on nouns of the form הַפְקֹד or הַפְקִיד (Art. 165. 10.). And here, as in *Pūhāl*, the

agent never appears, and hence, both are called by the Hebrew Grammarians, as are also those corresponding to them in Arabic by the Arabians, Conjugations the agents of which are not named.\*

19th, With *Kibbúts* accompanying ה, instead of (ט) *Khātúph*: as, הִשָּׁפָה *thrown down*, Ezek. xxxii. 32; הִשָּׁלַךְ *cast down*, Dan. viii. 11.

20th, When the first radical letter happens to be a guttural, (ט) occupies the place of *Shěvá*: as, הִהָרְבָּה *she is laid waste*, Ezek. xxxvi. 2, where *Kāmets Khātúph* becomes a perfect vowel, and remains under the characteristic ה by analogy (See Art. 58.).

21st, The participial nouns frequently occur with (ט) instead of (ט) *Khātúph*: as, מִשָּׁפָה *laid down*, 2 Kings iv. 32. So in the feminine, מִשָּׁלַכָה *cast down*, 1 Kings xiii. 25. In one instance, the characteristic ה is retained, as it is often the case in the Chaldee: as, מִהִקְצָעוֹת (for מִקְצָעוֹת) *made angular*, Ezek. xli. 22. But, when the first radical is a guttural, it will take (ט), as before: e. g. מִצָּמַד *set up*, 1 Kings xxii. 35: מִאֲחֻזִּים *contained, held*, 2 Chron. ix. 18; מִהָרְבָּה *wasted*, Ezek. xxix. 12. So יִהְיֶה (who is) *forbidden*, Exod. xxii. 19.

22d, The characteristic ה of this and the preceding species, is generally rejected when preceded by any preformative taking an initial *Shěvá*: as, יִפְקֹד for יִהְיֶה; יִפְקֹד for יִהְיֶה, &c. See Art. 79.

23d, For the peculiar force of this species, both active and passive, see Art. 165. 2—10.

\* Heb. בִּנְיָן נִשְׁלַח נִזְכָּר שֵׁם פָּעֻל, Arab. صِيغَةُ مَا لَمْ يَسْمُ فَاعِلُهُ.

The reason of this seems to be, that, as the nominative is included in the verb, and, as in these passive conjugations, this nominative is not the agent, but the patient on which the influence of the verb is exerted, if any other word is added as a nominative, (which will then be in apposition with the pronoun so included) it will not represent the agent, but the *patient*: and, further, as it is unusual in the Shemitic dialects to use a periphrasis: as, *Judah was killed by Simeon*; for then, it would be shorter to say, *Simeon killed Judah*, the Grammarians have laid this apparent omission down as a rule, although some instances are to be found to the contrary.

209. *Paradigm of the Conjugation of the Seventh Species termed HITHPAHEL.*

PRETERITE TENSE.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
3 הִתְפַּקֵּד	הִתְפַּקְדָּה	הִתְפַּקְדוּ	הִתְפַּקְדוּ
2 הִתְפַּקְדָּתָּ	הִתְפַּקְדָּתְּ	הִתְפַּקְדָּתֶם	הִתְפַּקְדָּתֵנּוּ
1 הִתְפַּקְדָּתִי	הִתְפַּקְדָּתֵי	הִתְפַּקְדָּנוּ	הִתְפַּקְדָּנוּ

PRESENT TENSE.

SINGULAR.		PLURAL.	
3 יִתְפַּקֵּד	תִּתְפַּקֵּד	יִתְפַּקְדוּ	תִּתְפַּקְדְּנָה
2 תִּתְפַּקֵּד	תִּתְפַּקְדִּי	תִּתְפַּקְדוּ	תִּתְפַּקְדְּנָה
1 אִתְפַּקֵּד	אִתְפַּקֵּד	נִתְפַּקֵּד	נִתְפַּקֵּד

IMPERATIVE.

SINGULAR.		PLURAL.	
2 הִתְפַּקֵּד	הִתְפַּקְדִּי	הִתְפַּקְדוּ	הִתְפַּקְדְּנָה

INFINITIVE.

הִתְפַּקֵּד

PARTICIPIAL NOUNS.

SINGULAR.		PLURAL.	
מִתְפַּקֵּד	מִתְפַּקְדָּה	מִתְפַּקְדִּים	מִתְפַּקְדוֹת
	מִתְפַּקְדָּת		

2d, Of the passive form of this species, only a few instances occur : as, הִתְפַּקְדוּ *they were set in order, arranged*, Num. i. 47, ii. 33, xxvi. 62, 1 Kings xx. 27. In our authorized version, this word is

translated by *numbered*, for which there does not seem to be any good authority. For some account of (τ) instead of (-) under the first radical letter, see Art. 198. 4. 5,

Other examples are: הַטְּמֵאָה *polluted* (for הַתְּמֵאָה, where ט and ת combine under ט), Deut. xxiv. 4; and הַדְּשָׁנָה *made fat*, Isa. xxxiv. 6, for הַתְּדֵשָׁנָה Art. 89. 2.

### *On the Seventh Species termed HITHPAHEL.*

3d, The last vowel in both tenses, as well as in the Imperative, is frequently (-): as, הִתְחַזַּק *he seemed strong*, 2 Chron. xiii. 7: הִתְנַלַּח *he shall be shaved*,\* Lev. xiii. 33, and, with the Chaldaic prefix אֶתְחַבֵּר *he joined himself*, 2 Chron. xx. 35. So in the present tense, אֶתְנַחֵם *I will console myself*, Ps. cxix. 52 (the primitive word being נָחַם, not נָחַם); אֶתְהַדָּר *thou arrogatest praise to thyself*, Prov. xxv. 6; אֶתְהַחַסֵּד *thou shemest thyself kind*, 2 Sam. xxii. 26; אֶתְהַמַּל *thou shewest thyself perfect*, Ib. et Ps. xviii. 26; אֶתְהַפֵּל *thou shewest thyself perverse*, 2 Sam. xxii. 27. See Ps. xxxvii. 4, and 1 Kings xx. 22, for the Imperative. Here the primitive word seems to have had (-) for its last vowel.

4th, In נִפְּךָ *he shall be expiated*, Deut. xxi. 8, it has been thought, that we have a contracted form for נִתְּפָךְ, a compound of both the *Hithpāhél*, and *Nipphál*, species. To which I see no reason for objection; because I hold, that the augment of the *Nipphál* species may be prefixed to a noun commencing with ת, with just as much propriety as it can do to any other. The Rabbinical writers, it may be remarked, often use this form.

5th, Any root, having for its medial radical a letter incapable of receiving *Dāgēsh*, will make the usual compensation (See Art. 115.). The verb here also, as in other instances, may have the paragogic ה (See Art. 184. 3.).

6th, In a few instances, (·) attends the medial radical letter: as, הִתְהַדַּשְׁתִּי *I will shew myself to be holy*; הִתְהַדַּלַּתִּי *I will shew myself to be great*, Ezek. xxxviii. 23 (See Lev. xi. 44.). We have also *Khōlēm*: as, הִתְהַדַּשְׁנוּ *they shall be moved*; הִתְהַדַּלְלוּ *they shall be made mad*, Jer. xxv. 16. The primitive nouns here are perhaps

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\* The future signification of this tense will be accounted for in the Syntax.

זָהָל, זָהָל, זָהָל, and זָהָל, which will account sufficiently for the forms.

7th, In the participial noun we have מִפְּאֵץ *irritated*, Isa. lii. 5, for מִתְּנָאֵץ, where the primitive noun is of the form פָּקַד.

8th, The feminine form has sometimes a segolate termination: 'as, מְתַמְּצֶת *strengthening herself*, Ruth i. 18; מְתַלְתֶּחֶת *contained*, Exod. ix. 24.

9th, In Exod. ii. 4: וַתֵּתֶן *and she stood*, we have a very singular anomaly, and one which has given great trouble to the Grammarians, among whom Albert Schultens seems to me to have approached nearest to the truth. His solution of the difficulty is:—"It is not only," says he, "in the sibilants that a transposition might take place (Art. 89. 2. 3.), but also in any other letter, as in the Arabic species *افْتَعَلَ*. If then we take יָצַב for the root, and write הִיתָצַב for הִתְיָצַב, and then drop the ' (Art. 78.) we shall have הִתָּצַב, which will be sufficiently analogical. Altling refers the form to a Syriasm. Heb. Gram. §. 163.

10th, For the properties of this species, see Art. 165. 12—16; and for the transpositions which sometimes take place in the letters, Art. 89.

*Of the remaining and less usual Species of the Conjugation of Hebrew Verbs.*

210. Of these, the forms פֹּוֹדֵד, פֹּוֹדֵד, and הִתְפֹּוֹדֵד classed under the third, fourth, and seventh species (Art. 199.), will be considered when we come to treat on those roots which have ו or י for their middle radical; or, have the second and third the same: because those verbs alone are subject to these forms.

2d, It must have appeared, from what has already been said, that, although the roots or words to be conjugated may be multiform, the conjugation is but one: that is to say, the different persons, &c. are formed in all cases by one general and regular process. The persons, for example, are formed, either by prefixing, or postfixing, the defective forms of one or other of the

pronouns (Artt. 201. 202.). The Imperative and Infinitive, by taking the root, and suffixing the pronouns or not; and the participles, by prefixing **ו**, which then may be inflected like other nouns. The following examples, taken from the Mikhlol of D. Kimchi, will sufficiently illustrate this subject, as applied to pluriliteral roots.

**בָּרַבֵּל** *he put on a certain garment.*

#### PRETERITE TENSE.

3 pers. **בָּרַבֵּל**; 2 **בָּרַבַּלְתָּ**; 1 **בָּרַבַּלְתִּי**, &c. as before.

#### PRESENT TENSE.

3 pers. **וּבֹרַבֵּל**; 2 **וּתְבַרַּבֵּל**; 1 **אֲבַרַּבֵּל**, &c.

#### ACTIVE PARTICIPIAL NOUN.

Masc. **מְבַרַּבֵּל**, fem. **מְבַרַּבֶּלָה** or **מְבַרַּבַּלְת**, sing.; masc. **מְבַרַּבֵּלִים**, fem. **מְבַרַּבֶּלוֹת**, pl.

#### PASSIVE PARTICIPIAL NOUN.

**מְבַרַּבֵּל**, &c., 1 Chron. xv. 27.

3d, In the same manner may be conjugated **פָּרַסָם** *he cut off*; **רָטַף־שׁ** *he was full of moisture*; **פָּרַשׁוּ** *he spread*; **מִתְרַקַּר** *he undermined*; **חִתְרַקַּר** *he inflamed*, &c., which are nothing more than reduplicated nouns. See Art. 177.

4th, From the noun **תַּחֲרָה** *a breast-plate*, we have **תַּתְחַרְה** *thou puttest on a breast-plate*, Jer. xii. 5. And as a participle, **מִתְחַרְה** lb. xxii. 15.

5th, Of primitive words dropping the medial **ו** or **י**, and reduplicating the first and last radical letters (Art. 177. 5.), the following are given as the leading persons of verbs: **כָּלַל** *sustaining*; **פָּרַךְ** *leaping*; **סָכַסָּה** *arming*; **צִפְצָּף** *chirping*; **תְּרַקַּר** (rather **מִתְרַקַּר**, as above), *undermining*. Many of these, however, are placed by other Grammarians under roots having the second and third radicals the

same. In one instance we have a passive form, *פָּלְּלוּ* *were sustained*, 1 Kings xx. 27.

6th, The following are supposed by Kimchi to have been formed by reduplicating the first and second letter of the root (Art. 177. 3.): as, *שִׁנְּנָה* *causing to increase*; *שִׁנְּנָה* *soothing, delighting*; *הִתְּעַתַּע* *ridiculing*. Whence *מִתְּעַתַּע* Gen. xxvii. 12; *יִפְּיִיךָ* *thou art exceedingly beautiful*, Ps. xlv. 3; *מִאֲמִן* *sweeping, overwhelming*:

7th,—These, by reduplicating the last two, and dropping the first, radical: *הִפְּכָךְךָ* *turning about, tortuous*; *הִמְּרָמַר* *becoming very hot*; *סִחְּרָרָר* *perambulatory* (see Art. 177. 6.): and the following, by also prefixing the particle *הֵה*: as, *הִתְּמַהְמָה* *delaying*.

8th, All these, as far as they are found conjugated, follow the general analogy already laid down: e. g. *סִכְּכֵיתִי* *I (will) arm*, Is. xix. 2; *יִסְּכֶכֶךְ* *he will arm*, Ib. ix. 10. From *שִׁנְּנָה*, *הִתְּשִׁנְּנִי* *thou (fem.) causest to grow*, Isa. xvii. 11. So *הִתְּמַהְמָה* *he delayed*; *הִתְּמַהְמָהּ* *they delayed*, Judg. xix. 8; *הִתְּמַהְמָהּנוּ* *we delayed*, Gen. xliii. 10. Infinitive, *הִתְּמַהְמָה* *delaying*, Exod. xii. 39. Participle, *מִתְּמַהְמָה*, *It. יִתְּמַהְמָה* *he will, may, &c. delay*, Hab. ii. 3.

In the last instance, the final *ה* is radical, and therefore it has the *Mappik*, and remains unchangeable, of which more will be said hereafter.

9th, It should be observed, that these verbs are found in a very few of the persons at most, some only as participles or verbal nouns; and, in no case, perhaps, is any verb found conjugated throughout all the species.

## LECTURE XII.

## ON THE DEFECTIVE VERBS.

211. Having given tables of the verbs whether simple or augmented, and explained some occasional anomalies, as they have been called, we now proceed to consider those verbs which seem to present some further irregularities.

2d, It has already been shewn, that primitive words having a ך in certain situations (Art. 82.), or either of the letters אהר (Art. 78. &c.), may occasionally drop it; and that one of the two last radical letters of any word, when both are the same, may also be rejected. We may now remark, that when words thus circumstanced are conjugated with the pronouns, they will be affected, both in their vowels and consonants, in these particulars. We do not think it necessary here to divide these verbs into *Defectives* and *Quiescents*, as is usually the case; because that would, perhaps, be multiplying distinctions, without sufficient reasons for doing so.

3d, All the anomalies or defects, then, that can possibly occur, must arise from having one or more of these letters as the first, second, or third, radical letter of the root; or, when the second and third radicals are the same.

4th, Let us begin with those commencing with ך. The rule is (Art. 82.), to this effect: Whenever ך is affected with a final *Shěvá* (׃), it must be dropped: i. e. whenever the ך in קָך of our paradigm has a final *Shěvá*, then, putting any verb commencing with

נ in the same situation, the נ will be rejected, and the defect supplied by *Dāgēsh forte*.

5th, All verbs of this kind, therefore, will be conjugated regularly in the Preterite tense of *Kal*: as, נִגַּשׁ *he approached*; נִגַּשְׁתָּ, נִגַּשְׁתָּ, &c., as also in the *Pihél*, *Pūhál*, and *Hithpāhél*, throughout.

In the Present tense, the leading word is נִגַּשׁ; here, then, we shall have יִנַּגֵּשׁ, but by Art. 82. תִּנַּגֵּשׁ, תִּנַּגֵּשׁ, &c.

6th, In the same manner in the preterite of *Niphhál*, נִגַּשׁ, for נִנַּגֵּשׁ; and so on, by the same rule, through the *Hiphhíl* and *Hophhál* species.

7th, The Infinitive, or abstract verbal noun, is, for the most part, of the form פְּקֻדָּת; as, נִגַּשְׁתָּ, and, dropping the נ (Art. 82.), נִגַּשְׁתָּ; but, if a guttural be the last radical letter, (נִגַּשְׁתָּ) will become (נִגַּשְׁתָּ), as it is the case with segolate nouns (Art. 114.).

8th, The Imperative is נִגַּשׁ for נִגַּשׁ, which is regularly conjugated: as, נִגַּשׁ, נִגַּשׁ, נִגַּשׁ. It will not be necessary to notice this verb farther.

9th, As the verb נָתַן *he gave, placed*, &c. has a little peculiarity about it, in having י also for its final letter, it will be necessary briefly to notice its conjugation.

10th, Here, then, the final י will also be rejected by our rule (Art. 82.), whenever that has a final *Shévá*: as, נָתַתָּ, for נָתַתָּ, &c. And, as נָתַתָּ is the leading word for the present tense, we shall have regularly, יִנָּתֵן, תִּנָּתֵן, &c.; but, by our rule, יִנָּתֵן, &c. This, however, does not always take place in other verbs ending in י.

11th, In the Infinitive, for נָתַתָּ, or תִּנָּתֵן, according to our last example, we have תִּנָּתֵן, by a further contraction, as if תִּנָּתֵן or תִּנָּתֵן had been the primitive form; and hence, with the affixed pronouns, תִּנָּתֵן *my giving*; תִּנָּתֵן *his giving*, &c.

12th, In these, as in other verbs, we may have (-), (·), or (י), for the last vowel of either of the tenses: hence תִּנָּתֵן *thou shalt exact*,

Deut. xv. 3; **יָבוּל** *it shall fall, wither*, Ps. i. 3; the primitive being, perhaps, **נָגַשׁ**, and **נָבֹל** respectively.

13th, When the second radical letter is either a guttural, or **ר**, and therefore incapable of receiving *Dāgēsh*, the compensation, when **נ** is dropped, is either *expressed*, or *implied* (Art. 115.); as, first, **יִחַת**, for **יִחַתְתָּ** (for **יִחַתְתָּ**) *he will descend*; second, **נָחַם**, for **נָחַמְתָּ**, of **נִנְחָם** *he will receive consolation*.

14th, In some cases, when the middle radical is a guttural, the **נ** is not dropped: as, **יִנְאָה** *he groans*; **יִנְהָם** *he rages*; **יִנְחַל** *he will possess*; **יִנְעֵם** *he is mild*. There are also a few instances in which the **נ** is retained, when the second radical is not guttural: as, **יִנְטֹר** *he will keep*, Jer. iii. 5; **יִנְבְּשׁוּ** *ye will exact*, Is. lviii. 3, &c.

15th, The **נ** is also occasionally preserved in the Infinitive: as, **נָבַל** *withering*; **נָבַעַ** *touching*: also in the Imperative; as, **נָטַשׁ** *leave*; **נָצַר** *keep*; **נָקַר** *dig*; **נָטַעַ** *plant*, &c.

16th, As one verb commencing with **ל**, namely, **לָקַח** *he took*, is subject, in some degree, to the same rule, it may be proper to notice it in this place.

This verb, then, is found in the species *Kal*, *Nip̄hāl*, and *Pūhāl* only. In *Kal*, the **ל** is dropped, whenever it is accompanied by a final (:), as also in the Imperative, and occasionally in the Infinitive. In the preterite tense, therefore, it will retain all its letters, like **לָקַחַ**. In the present, we shall have **לָקַחַ**, for **לָקַחְתָּ**; and so on. In the Imperative we have **לָקַח** and **לָקַחְתָּ**, **לָקַחְתִּי** and **לָקַחְתִּי**, &c. In the Infinitive, we have two forms, **לָקַחְתָּ** (once **לָקַחְתָּ** 2 Kings xii. 9.), and **לָקַחַ**, Deut. xxxi. 26.

17th, In *Nip̄hāl* the **ל** is retained: as, **נִלְקַחְתָּ** and **נִלְקַחְתָּ** *it is taken*, 1 Sam. iv. 11, 17, 22. Infinitive, **נִלְקַחְתָּ** *being taken*, Ib. 19, 21.

18th, In *Pūhāl* we have **לָקַחַ** in the preterite, and **לָקַחַ**, for **לָקַחְתָּ**, in the present. But in the third person singular feminine of the preterite, **לָקַחְתָּ** (for **לָקַחְתָּ**) Gen. ii. 23, which has probably been effected by attraction.

19th, The participles are regular as far as they are found: as, **לֹקֵחַ** *one who takes*, &c.

### *On the Verbs commencing with א or י.*

212. The next class of roots we shall notice, as being subject to certain defects, are those having **א** or **י** for their first radical letter.

2d, Now, as these letters being the first of any word will lose their consonantal power, only when preceded by certain vowels (Art. 43.), the consequence is, the conjugation will be regular as in פָּקַד, in the preterite of *Kal*, the Infinitive and Participles; as also in the whole of *Pihél*, *Pūhál*, and *Hithpāhél*; but, in this last, they seldom occur. We need not therefore give any table of these forms. Let us now proceed to consider those parts in which any defect or contraction arises, in consequence of either of these letters losing their consonantal powers; and, first, of those which have א for the first radical.

3d, The leading word for the preterite tense of *Kal* may be either of the forms פָּקַד or פָּקָד: as, אָמַר *he said*; אֹר *he shone* (for אָר perhaps, Art. 81.); that of the present of either פָּקַד, פָּקֵד, or פָּקֶד, and rarely פָּקֵד: as, אֹמֵר (for אֶאֱמַר Art. 93. 5.) *I say*; אֹזֵר *binding*; תֹּאזֵר *thou bindest*; תִּתְאַנֵּף *thou art angry*; יֵאָתֵה *he comes*. A few have two forms: as, אָחַז and אֶחָז; אָמַר and אֶמַר.

In one case, we have פָּקֹד: as, אָנֹשׁ; and, in a few we have *Páthakh*: as, אָנֹשָׁה, contr. for אֶאֱנֹשָׁה *I am languid*, Ps. lxi. 21; אָמַר &c.

4th, Taking אָמַר, then, or any other of these leading words, and prefixing the abbreviated pronouns with (:), we shall have יֹאמַר, תֹּאמַר, תִּתְאַמֵּר, אֶאֱמַר *he, she, thou, I, speak*, &c.: but, by contraction, (Art. 93. 5.), יֹאמֵר, תֹּאמֵר, אֶמֵר; and, without the accent, יֹאמֶר, תֹּאמֶר, &c.; also with (-), יֹאמֶר, תֹּאמֶר, &c.; or, with א omitted, יִמֵר, תִּמֵר, &c.; אָחַז *he held*, has יֶאָחַז and יִאָחַז, תֵּאָחַז and תִּאָחַז, &c.; many other verbs also, of this kind, have two forms in the present tense.

5th, In the Imperative אָמַר, אֶמֵר, &c. the Infinitive is אָמַר or אֶמַר; the participle active אֹמֵר, plural אֹמְרִים, &c. as in פָּקַד. So in the Passive Participle, אֶמֹר.

6th, In *Niphhál* the initial א is treated like any other guttural: as, נִאָמַר, נִאָמְרָה, נִאָמְרָת, &c.; and, in the present tense, נֹאמַר, תֹּאמַר, תִּאמְרִי, &c.; אָחַז has in this species, נִאָחַז, (for נִאָחַז Art. 93. 5.), plural נִאָחֲזוּ *they are taken*, Josh. xxii. 9; the leading word taken here being similar to that in the present tense of *Kal*. The participle is regular, נֹאמֵר, נֹאחֲזִי, &c.

7th, In *Hiphhál* and *Hophhál*, the same rule prevails: as, הֶאֱמִין *he believed*; הֶאֱמִינָה, הֶאֱמִינָת, הֶאֱמִינָתִי, &c. Present tense, יֵאָמֵן, יֵאָמְנִי, &c.; or, with the י omitted, יִאָמֵן, יִאָמְנִי, the defect being supplied by (·).

8th, So in the Participial noun, מֵאֲמִין, fem. מֵאֲמִינָה, pl. מֵאֲמִינִים, &c.

9th, In a few instances the radical א is dropped: as, חֹבֵל *consuming*, for חֹאבֵל, where there is also a contraction of the vowels (Art. 93. 5.), Ezek. xxi. 33. So יֹרֵב, for יֹאבֵב *he lies in wait*, 1 Sam. xv. 5; אֶזְעֵן *I will hear*, for אֶזְעִין, Job. xxxii. 11; אֶסְקֵף for אֶאֱסְקֵף *I will collect*, Zeph. i. 2, 3; אֶרְצֹנֵי for אֶאֱרְצֹנֵי *I will depress him*, Jer. xlix. 19; to which several other of the same kind may be added. So in the participle מִזְעֵן for מֵאֲזִין *hearkening*, Prov. xvii. 4.

10th, In *Hophhál*, מֵאֲחֻזִּים *things or persons held, contained*, or the like, 2 Chron. ix. 18, is according to analogy.

11th, Enough has perhaps been said, to shew what the process of conjugating these verbs is: we may now proceed, therefore, to those which have י for their first radical.

213. One remarkable circumstance attends these verbs, which is this: There seems to be considerable difficulty in ascertaining whether י or י has the greater claim to be the first letter of these roots. This is also the case in the Arabic; and, from the frequent substitution of one for the other in the Hebrew, the same difficulty must have long

existed in this language.\* We shall, therefore, in considering the conjugations, take it for granted, that the primitive forms were occasionally written with ך or ך; and, that one or other of these letters has been occasionally taken as the most convenient for enunciation, when preceded by some vowel depriving it of its consonantal power.

*On the KAL, PIHEL, PUHAL, and HITHPAHEL Species of Verbs commencing with ך.*

2d, In *Pihél, Pūhál, and Hithpāhél*, as before, we have no defect, which is also the case in the preterite of *Kal*. In the Infinitive, Imperative, and Present tense of *Kal*, and in the *Nipphál, Hiphhíl, and Hophhál* species, therefore, our only defects will occur; and these we now proceed to detail.

3d, In the Present tense of *Kal*, then, as in former cases, the last vowel of the root may be either (·), (·), or (י), which may be accounted for in every case, by supposing a different form of the primitive word to have been originally taken. So far all is as before.†

4th, In the next place, when the preformatives are brought in contact with ך, two modes of adjustment will take place among the vowels and consonants; the one by contraction, and occasional omission also: the other by a sort of accommodation and omission: e. g. 1st. *יָבֵשׁ* becoming *dry*; present *יִבֹּשׁ*, contracted by Art. 93. 5. *יִבֹּשׁ*; and by omission, *יָבֵשׁ*, where (·) is a *perfect* vowel by analogy. So *יִרְשׁ* he will possess; *אִישָׁן* I shall sleep; *יִקְוֹ* he will awake; *יִשָּׁם* he will place; *יִצָּר* he will form.

5th, The second method is, by contracting the (·) and (י) into (·), and omitting the radical ך: as, *יִשָּׁב*, for *יִשָּׁב* he will dwell; *אִלְךָ* I

\* Thus we now have *יָרַד* for *יָרַד* descending, 1 Sam. xxx. 24; *יָרַד* progeny, Gen. xi. 30; *יָרַד* id., 2 Sam. vi. 23; *יָרַד* heavy, Prov. xvii. 27; *יָרַד* laden, Ib. xxi. 8. In all which cases, and indeed in almost all others, in Arabic ך is taken for the first radical letter.

† I must dissent from Schröder in supposing many of these roots to be conjugated like those commencing with ך (Reg. 72.), because, the analogy of the language requires a different process when certain vowels precede ך, from what it does when they precede ך, or ך; and because the signification of these roots, though cognate, requires no such sacrifice of principle.

will go; אָדַע *I shall know*; תִּכַּד *she shall descend*. This sort of contraction generally takes place, when the last vowel of the leading word is (·), probably for the purpose of promoting euphony, as in the segolate nouns. See Art. 114. In the following examples, (ו) is the last vowel of the primitive form: נִאָּוַת *we agreed*, Gen. xxxiv. 15; יִאָּוַת *they agreed*, 2 Kings xii. 9; יִבּוֹשׁ *he blushes*: but these two may be derived from אוֹת and בּוֹשׁ as the roots.

6th, Of this kind the following are, according to Alting, the only verbs which occur; viz. יִאָּת *he agreed*; יָדַע *he knew*; יִלַּד *he begat*; יָלַךְ *he went*; יָצָא *he went out*; יָקַע *it was dislocated*; יָרַד *he descended*; יָרַע *it seemed evil*; יָשַׁב *he dwelt*. The following have both forms; יָחַם *he became hot*; יָצַר *he formed*; יָקַד *he burned*; יָקָר *it was precious*; יָשַׁם *he desolated*, and יָבַשׁ *he became dry*, to which יִבּוֹשׁ above noticed is referred by some. In a few the ' is retained with (·): as, אֵיִלְכָּה *I will go*, Mic. i. 8; יִיָּקָר *he shall be precious*, Ps. lxxii. 14.

7th, The former of these modes may be considered, therefore, as conformable with analogy; the latter, as accommodated to euphony.

8th, In all those verbs which are conformable with analogy (and all are so except the few above noticed) the Imperative and Infinitive follow the general paradigm: יִרְלַק *spitting*, abs. יָסַד *founding*, in construction יִרָא *fear thou*, &c.

9th, But, when this is not the case, the first radical letter is dropped, the final vowel remaining: as, יָרַד Infinitive and Imperative, fem. יִרְדָּה and יִרְדֹּת. This verb has also יָרַד and יִרְדֹּת for the Infinitive. So Imp. הָבִי and הָבִי *give*, root יָהֵב *know thou*, and with the paragogic ה, הָבֵה. Infin. הָבֵה for הָבֵה and הָבֵה (Art. 114.). But, what verbs may be used in the several forms, can be determined only by usage.

10th, Several forms of the Infinitive are occasionally derived from the same root: i. e. according to our system, sometimes the abstract noun of one form is taken, and sometimes the other: as, יָלֹד *bringing forth*, Job xv. 35, form יָלֹדָה; לָדַת Gen. xvi. 16; לָדַת\* (for לָדַת, form פָּקַד)

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\* Kimchi tells us, that his brother derived this word from יָלַל, thus: for לָלַת, striking out the latter ל, לָלַת, and varying the vowel לָלַת. In the

1 Sam. iv. 19. So יֵרֵד *descending*, Gen. xlv. 3; יֵרֵד (form פִּתָּךְ) *my descending*, Ps. xxx. 4.

11th, To this variety of forms, perhaps, may be referred the following examples; אִם-שׁוּב תֵּשְׁבוּ Jer. xlii. 10, *if ye will still abide*, where שׁוּב is put for תֵּשְׁבוּ the י being dropped, by Art. 82. כִּי-כָל תִּבָּל that *thou shalt surely prevail*; or, *prevailing shalt prevail*, Job xlii. 2, where כָּל is put for תִּבָּל, root כָּל, by the same rule.

12th, This verb יָכַל forms the Present tense in *Kal*, as if the root had been יָכַל: as, אוּכַל, תּוּכַל &c. for אֶכָּל, תִּכָּל. See Art. 93. 2.

214. In the other species, viz. *Pihél*, *Pūhál*, and *Hithpāhél*, the analogy of the paradigm פָּתַח is regularly followed; excepting only, that in the verbs יָדַע *he knew*, יָדָה *he threw*, and, יָכַח *he contended*, the י of the root is changed to ו: as, הִתְוַדַּע *he made known*; הִתְוַדָּה *he confessed*; הִתְוַכַּח *he disputed*. In *Pihél*, however, we have יִגַּח (for יִדָּה Art. 79.) *he shall make grieve*, Lam. iii. 33; יִדְּיוּ (for יִדְּיוּ) *they shall cast out*, Ib. iii. 53. In *Pūhál* we have מִוִּזְגִּים for מִוִּזְגִּים Jer. v. 8.

2d, Let us now proceed to the others; viz. *Nipphál*, *Hiphhál*, and *Hophhál*, in which the first letter of the root will lose its consonantal power.

3d, It has already been remarked, that these verbs are sometimes conjugated as if ו had been the first radical letter: this is the case in the three species before us. In *Nipphál*, for example, we shall have in the Preterite נִוְשַׁב (for נִוְשַׁב Art. 93.), from the root וְשַׁב or וְשַׁב. Present tense וְשַׁב (for וְשַׁב) where ו retains its consonantal power. In a few instances ו remains in the Present: as, יִרְחַה *he shall be pierced with a dart*, Exod. xix. 13; יִרְחַל *he remains*, Gen. viii. 12; נִחַם for נִחַם *made hot*, Is. lvii. 5. So also the Imperative and Infinitive are formed regularly: as, הִוְשַׁב. The participial noun, נִוְשַׁב, fem. נִוְשַׁבָּה, נִוְשַׁבָּת, pl. נִוְשַׁבִּים and נִוְשַׁבֹּת. We have, however, נִוְגָתָה *made mournful*, fem., Lam. i. 4, and נִוְגָה *id. masc.*, Zeph. iii. 18. (for נִוְגָתָה &c. Art. 93. 2.).

Mikhlol, we generally have the leading word for the Present tense given: thus the root יָגַב-יָגַב; root יָהַב-יָהַב; whence we are to infer, that the persons of the Present tense will be יָהַב, יָהַב &c. root יָטַב-יָטַב; whence Pres. יָטַב, and so on.

4th, In *Hiphhāl*, הוֹשִׁיב (for הוֹשִׁיב Art. 93.) and, in the Present tense, יוֹשִׁיב or יוֹשֵׁב, תוֹשִׁיב, and so on throughout.

5th, In some roots, however, the (י) remains, and either forms a diphthong with the preceding vowel, or coalesces with it by contraction: as, first, הִיִּצֵּא, or הִיִּצֵּא according to the *Kēthiv* (for הוֹצֵא, root יִצֵּא) *lead out*, Gen. viii. 17; הִיִּשָּׂר or הוֹשָׁר *direct thou*, Ps. v. 9; אֶיִּסִּיר *I will chastise*, Hos. vii. 12. So in the Participle, or noun of agency, מִיְמִינִים *using the right hand*, 1 Chron. xii. 2. In the second place, the contraction may take place by the preceding letter taking (י): as, הִיָּמִיב (for הִיָּמִיב Art. 93. 3.) *he gave prosperity*, Gen. xii. 16. So תִּיָּמִיב, תִּיָּמֵב, or תִּיָּמֵב &c. throughout; אֶיִּמְנָה *I will take the right-hand direction*, Gen. xiii. 9. Inf. הִיָּמִין &c. In Exod. v. 7, we have תִּאֲסָפִין *repeat ye*, where א stands in the place of י or י: but, here the leading word may be אֶסֶף, from the root אָסַף, cognate with יִסָּף: יִיָּמִיב for יִיָּמִיב Job xxiv. 21; יִיָּלִיל for יִיָּלִיל Is. xvi. 7; and אֶיִּלִּיל for אֶיִּלִּיל Jer. xlvi. 21, may perhaps be attributed to the mistakes of the Librarians.

6th, In *Hophhāl* the י of the root takes י throughout: as, הוֹשֵׁב (for הוֹשֵׁב, see Art. 93. 2.), *he was made to dwell*. So in the Present tense, יוֹשֵׁב, תוֹשֵׁב &c.; or, in both cases with (י) for י: as, הוֹשֵׁב, יוֹשֵׁב &c.

*On the Conjugation of those Verbs which have י or י for their Medial Radical Letter.*

215. When these verbs terminate in a quiescent ה, in ה, ע, or ר; as also, when conjugated in those species which have *Dāgēsh* in the middle radical, they follow the general paradigm: as, רָוַה *it was watered*; הָיָה *it became*; רָוַח *he breathed*; נָוַע *he expired*; חָוַר *he became white*. So also קָוַי *vomit*, Jer. xxv. 27, from קָוַי; אָוַב *he acted as an enemy*; עָוַי *he was weary*, which are perhaps only nouns.—With *Dāgēsh* in the middle radical; as, עָוַת *he made crooked*; עָוַת and הִתְעָוַת *he was made crooked*. Verbs with a medial י, חָיַב *he criminated*; הִצְטִיב *he procured by hunting*. In all other cases, the

medial radical ך or י loses its consonantal power, and gives rise to several apparently defective forms.

2d, Whenever, therefore, a single medial ך or י is preceded, either by a vowel or a final *Shěvâ*; and, at the same time, is followed by any vowel, it will be dropped, with the preceding vowel or *Shěvâ*, and its own vowel will be transposed to the first radical letter (Artt. 79. 81.): as, קם for קום *he stood*; מת for מות *he died*; אור for אור *he shone*; טב for טוב *he was good*; קום for קום or קום. In *Niphhâl*, נקום for נקום; *Hiphhâl*, האיר for האיר; *Hophhâl*, הקום for הקום; *Hophhâl*, הוקם for הוקם &c. In like manner, when י is the middle radical, בן for בן *he understood*; בן for בן, or בן; *Hiphhâl*, הטב for הטב, הבן for הבן; *Hophhâl*, הובן or הבן, for הבן &c.\*

3d, For the forms פקד and פקד which may be used in the Imperatives and Infinitives, we here have קום (for קום or קום Art. 93. 2.), and, בן (for בן, or בן Ib. 4.).

4th, In the *Pihêl*, *Pūhâl*, and *Hithpāhêl* Species, when the middle radical is not doubled, which is mostly the case, the leading forms will be, פודד, פודד, and התפודד, respectively (Art. 210.): as, קומם *he raised*; קומם and התקומם *he was raised*: and in these cases the process of the conjugation is regular throughout. Nouns of agency, &c. will be מקומם, מקומם, מתקומם, respectively, the feminines and plurals of which are regularly formed, when in use.

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\* In קם, מת, and בן, the vowels become perfect on account of the accent. In הקום, האיר, הטב, הוקם, הבן, and הובן, the first vowel is made perfect, in order to complete the syllable; which becomes necessary on account of the first radical being taken to commence the next syllable. The (·) is taken in *Hiphhâl*, being the vowel obliquely correspondent to (·) of the regular paradigm. See Art. 102. 2.

5th, The Participial noun in *Kal* is, for the most part, constructed on the same form with the Preterite; as, קָם, pl. קָמִים &c.; מָת, pl. מָתִים; בָּן, pl. בָּנִים &c. The passive, לָוֵט for לוֹט *involved*, form פָּקֵד for מוֹלֵל *circumcised*. So שָׂים for שָׂיִם; form פָּקֵד *placed*. In a very few instances the Participle, or noun of agency, seems to be of the form פָּקֵד: as, קוֹם for קוֹמִים *standing*, 2 Kings xvi. 7; בָּוֶם *treading*, for בָּוֵם Zech. x. 5.

6th, In the first and second persons of both genders and numbers, in the Preterite of *Niphhál*, the leading word seems to be a segolate of the form פָּקֵד or פָּקֵד, i. e. קוֹם for קוֹמִים, בָּיו for בָּנִים; in which cases, the vowel (ו) is introduced between the root and the abbreviated pronoun: as, נִקְוֵמוֹת, נִקְוֵמוֹת, נִקְוֵמוֹת &c. So נִבְיָנוֹת, נִבְיָנוֹת, נִבְיָנוֹת, and so on. Altling thinks this has been done, in order to give the fuller pronunciation to the accent, as in נִקְוֵמוֹת; but, in נִקְוֵמוֹת the accent does not accompany that syllable. That reason, therefore, will not hold good. I am inclined to believe, that קוֹמָה, or its equivalent קוֹמָן, is rather the leading word taken in these particular cases. Certain it is, that in Arabic we have in the fourth species the masdar <sup>51</sup>اَقَامَ, i. e. اَقَامَ for اَقَامَ, from the root קוֹם. If, then, we take נִקְוֵמוֹ, and by Art. 93. נִקְוֵמוֹ, we shall have the precise form here used. What might have induced the ancients to select one form in preference to another, it is not easy to say.

7th, In every other case *Niphhál* takes the leading word קוֹם: as, נִקְוֵמוֹ for נִקְוֵמוֹ, as in נִקְוֵמוֹ, נִקְוֵמוֹ &c.

8th, A similar anomaly takes place in the corresponding persons of the *Hiphhíl* species, which may perhaps be accounted for in the same way: as, נִקְוֵמוֹת, נִקְוֵמוֹת, נִקְוֵמוֹת &c., but here, we also have the regular form; as, נִקְוֵמוֹת, נִקְוֵמוֹת, נִקְוֵמוֹת.

9th, It must be remembered, that whenever the first radical letter is, by any accident, made to commence a syllable, the preformative must, by our laws of syllabication, either take *Shěvâ*, or a *perfect* vowel. When the accent is far removed it will be *Shěvâ*; but, when not, the vowel will be perfect: as, Present tense, *Kal*, יָקוּם, יָקוּם, יָקוּם, pl. יָקוּמוּ &c.\* So, in the nouns of patience and agency, in *Niphhál*

\* Here as in *Niphhál*, noticed above, קוֹמָה, or קוֹמָה, and hence קוֹמָי, may have been the leading word.

and *Hiphhîl*, נָקַחַם, fem. נִקְחָה, pl. נִקְחָיִם &c. *Hiph.* מָקַחַם, fem. מִקְחָה, pl. מִקְחָיִם &c. In *Hophhâl*, however, no such change takes place: as, הִנָּקַחַם, 2 pers. pl. הִנָּקְחָתֶם, &c.

10th, Verbs having a medial (') will sometimes drop it, and supply its place by (·), as it often happens in the *Hiphhîl* species; as, תִּלְוּ for תִּלְיוּ *thou shalt lodge*; and, with the accent placed on the penultimate, תִּלְוּ 2 Sam. xvii. 16. But, when either the first or last radical happens to be a guttural, we shall have (-): as, יָצַח *he was wearied*, 1 Sam. xiv. 28; יָרַח *he rested*, Exod. x. 14, for יָצַח or יָרַח. So with ר, יָסַר *he put away*, Gen. viii. 13. The same will occasionally take place with a pause accent: as, תִּלְוּ Judg. xix. 20.

11th, Hence it will appear, that verbs having a medial ' may, in the present tense of *Kal*, take the same form, which they, as well as those having a medial ' , will in *Hiphhîl*; and, that they can be distinguished only by the context.

### *On the Third Class of Defective Verbs.*

216. These verbs are formed upon roots whose third radical letter is subject to elision; and this may take place, either when one of the letters אהוי occupies that situation (Art. 211. 2.), or, when the second and third radical letter happen to be the same (Art. 83.): as also in certain cases, when נ or ת is found in that place (Artt. 82. and 201. 22.).

2d, But, before we proceed to the detail of these defects, it will be necessary to offer a few observations on the causes which have led to them: and first, we shall consider those which have one or other of the letters אהוי for their third radical.

3d, It has already been remarked (Art. 213.), that considerable difficulty has been felt both in the Hebrew and Arabic, in ascertaining which is the proper root, in many instances wherein these letters are concerned. It is also a fact, that primitive words having either of these letters for the first, second, or third radical, as also those



of one cognate root applied to another : as, רָפָה, for רָפָא *heal thou* (root רָפָה *becoming lax*), Ps. lx. 4; אֶרְפֶּה, for אֶרְפָּא *I will heal*, Jer. iii. 22. So, with respect to the vowels only : as, פָּלַאתִי, for פָּלַאֲתִי *I restrained*, Ps. cxix. 101; as if the root had been פָּלָה; מוֹצֵא, for מוֹצֵא *finding*, Eccles. vii. 26; רָפְאוּנוּ, for רָפְאוּנוּ *we have healed*, Jer. li. 9; הִנְבְּאוֹת *prophesying*, Zech. xiii. 4; חָטָא *sinning*, Eccl. viii. 12, where the vowels belong to roots having ה or י for the last radical.

5th, The following assume their vowels; and, in some instances, their forms, from a cognate root : נִשְׂוִי *taken away*, Ps. xxxii. 1, where the form is derived from נִשָּׂה, the root being נָשָׂא. So תִּרְפִּינָה *they (fem.) will heal*, Job v. 18; יִרְפוּ *they will heal*, Jer. viii. 11, and נִרְפְּתָה *she, or it, was healed*, Ib. li. 9; נִפְלִיתִי *I wondered*, Ps. cxxxix. 14; צָמְתָּ *thou hast thirsted*, Ruth ii. 9 (for צָמִית as if the root had been צָמָה, but which is צָמָא). In like manner, we have נִשְׂנוּ *they bear* (root נָשָׂא) Ezek. xxxix. 26; מְלִי *they are full*, Ib. xxviii. 16; נִטְמִינוּ *we are vile*, Job xviii. 3, to which many more might be added; but, as they are always noticed in the best Lexicons, they need not be detailed here.

6th, It may perhaps be said, that these variations of the vowels may all be ascribed to the Masorets. I answer, had not the analogy by which the vowels are thus varied, extended itself also to the consonants, this suggestion may have had some weight : but, as this is also the case, it is hardly fair to ascribe to that school of Critics every apparent anomaly in the vowels, with which we may occasionally meet : besides, it seems to me more likely, that if the Masorets had affixed these vowels according to certain established rules, we should have met with no difficulties of this sort ; which, nevertheless, are consistent enough with the analogy of this language.

7th, Thus much being premised, we may now proceed to consider the conjugation of these verbs.

8th, In the first place, then, every root, terminating

with a *radical* ה, that is, with ה having *Mappík* inscribed, will be regularly conjugated like פָּקַד: as, גָּבַהּ *he was high*; גַּבְהָתָּ *thou wast high*; גָּבְהוּ *they were high*, &c. This letter, therefore, is not subject to any elision, either here or elsewhere.

9th, It is, therefore, when ה is a substitute for ו, or י, only, that any departure from the general paradigm can take place, in any case.

10th, In the following instances, however, no such substitution has taken place, but ו and י retain their original places: שָׁלוֹתַי *I have been tranquil*, Job iii. 26; Infin. *Kal*, fem. שְׁלֹחַ; Participial noun, שָׁלוּ, of the same root שָׁלוּ. So רָאוּהָ, Infin. Ezek. xxviii. 17, from the root רָאָה, usually רָאָה. In פִּיהֶל, אֶרְוֶה *I will water*, Is. xvi. 9. But, in Job xii. 6, we have (י) for the last radical: as, יִשְׁלֹוּ *they will be tranquil* (where the accent has been drawn back) Art. 125. 11. So, חָסְתָה *it trusted*, fem., Ps. lvii. 2; יִרְבְּנוּ *they multiply*, Deut. viii. 13, where, in the next member, we have יִרְבֶּה; יִתְבַּיֵּנוּ *ye assimilate*, Is. xl. 18. 25; עֲטִינָה *becoming languid*, Cantic. i. 7; בִּוְכִינָה *weeping*, Lam. i. 16. So also, מְמִחִיבָה *things full of marrow*, Is. xxv. 6. In all other instances, ה will be substituted for either ו or י, and then will be subject to elision, by the general rules affecting the letters אהוי.

11th, In the Preterite tense, therefore, of all the species, ה־ will be the termination for the third person singular masculine, instead of י־ or ו־; ת of the feminine, just as it is in the feminine nouns in construction. In all the others, י will represent the third radical: as, גָּלָה *he revealed, discovered*; fem. גָּלְתָה; so 2 pers. masc. גָּלִיתָ id.; fem. גָּלִית; 1 pers. com. גָּלִיתִי; pl. 3 pers. com. גָּלוּ; 2 masc. גָּלִיתֶם id.; fem. גָּלִיתֶן; 1 com. גָּלִינוּ.

12th, It must be remembered, however, that in every other species (·) is the vowel which precedes י in the Preterite. Even in *Kal* (·) would be more agreeable with the analogy than (·), because גָּלִיתָ &c. should be, according to the general paradigm, גָּלִיתָ, which by Art.

93. 3. would become  $\text{נִלְיָה}$ : but, as ( $\cdot$ ), &c. preceding  $\text{נ}$ , may also become ( $\cdot$ ): supposing ( $\cdot$ ) to have been with the second radical (Art. 93. 4.), this may have been adopted in this species.

13th, The Present tense of every species here ends in  $\text{ה־}$ ,\* as do also the Participles. The Imperative has  $\text{ה־}$ , but this is the form of construction assumed by all nouns ending in  $\text{ה־}$  (Art. 151. 5.), and such must the Imperative generally be.

14th, The Infinitives follow the general paradigm, and end in  $\text{ה־}$  in the masculine: as,  $\text{רֹאֶה}$  and  $\text{רֹאֶה}$  *seeing*.† The feminine form always ends in  $\text{ת־}$ : as,  $\text{נִלְוֹת}$  or  $\text{נִלְוֹת}$  (for  $\text{נִלְוֹת}$  Art. 93.).

15th, The agent or active participle will end in  $\text{ה־}$ : as,  $\text{נִלְהֶה}$ ; fem.  $\text{נִלְהֶה}$  (for  $\text{נִלְהֶה}$  Art. 79.). The patient or passive participle ends in  $\text{י־}$ : as,  $\text{נִלְוִי}$ , form  $\text{פִּקְוִד}$ , regularly, where the final  $\text{י}$  is quiescent, fem.  $\text{נִלְוִיָּה}$ , pl.  $\text{נִלְוִיִּים}$  and  $\text{נִלְוִיּוֹת}$ : and  $\text{י}$  appears as the proper radical letter.‡

\* Except the 2 pers. sing. fem and pl. masc. and fem., as also, 3 masc. and fem. pl., where  $\text{ה}$  is dropped, or changed to  $\text{י־}$ : as, 3 m.  $\text{וְנִלְהֶה}$ , f.  $\text{וְנִלְהֶה}$ ; 2 m.  $\text{וְנִלְהֶה}$ , f.  $\text{וְנִלְהֶה}$  (for  $\text{וְנִלְהֶה}$  Art. 79.); 1 com.  $\text{וְנִלְהֶה}$ . Pl. 3 m.  $\text{וְנִלְהֶה}$  (for  $\text{וְנִלְהֶה}$  Art. 79.), f.  $\text{וְנִלְהֶה}$ ; 2 m.  $\text{וְנִלְהֶה}$  (for  $\text{וְנִלְהֶה}$  as before), f.  $\text{וְנִלְהֶה}$ ; 1 com.  $\text{וְנִלְהֶה}$ . In the same manner are the Present tenses of all the species conjugated.

† In  $\text{קָנִי}$  *acquiring*, 2 Sam. xxiv. 24, and in  $\text{וְהָרָו וְהָרָו}$  *conceiving and meditating*, Is. lix. 13, Schræder thinks we have  $\text{ו}$  final for the last radical letter: but this is far from being certain;  $\text{קָנִי}$ ,  $\text{וְהָרָו}$  and  $\text{וְהָרָו}$  would terminate regularly according to our paradigm; and, omitting the final  $\text{ה}$  by Art. 78, we shall have the forms,  $\text{קָנִי}$ ,  $\text{וְהָרָו}$  and  $\text{וְהָרָו}$ . The other example, viz.  $\text{חֲכִי}$  Hos. vi. 9, adduced by him, may be a plural noun in construction.

‡ In Is. iii. 16, we have a various reading, viz.  $\text{נְטוּיּוֹת}$  and  $\text{נְטוּיּוֹת}$ , as also in 1 Sam. xxv. 18;  $\text{עֲשׂוּיּוֹת}$  and  $\text{עֲשׂוּיּוֹת}$ , no reliance, therefore, can be placed on Schræder's remark, that these are words retaining their primitive radical  $\text{ו}$ .

*On those Verbs which have an א for the Third Radical Letter.*

217. The only departure from the general paradigm found in verbs of this kind is, in the א becoming quiescent in the preceding vowel: as, Pret. Kal. אָצַח for אָצַח *he found*, f. מְצָאָה, 2 m. מְצָאָתָה, f. מְצָאָתָה, 1 com. מְצָאָתִי; pl. מְצָאָו, com. 2 m. מְצָאָתֶם, f. מְצָאָתֶן, 1 com. מְצָאָנוּ.

2d, The Present tense, יִמְצָא, תִּמְצָא, and so on.

In every person of both tenses, except the third singular and plural of the Preterite of both genders, in every other species (except that of *Pūhāl*, and the Present of *Hiphhl̄l*), the vowel preceding א is (·). As *Niphhāl*, 3 m. נִמְצָא, f. נִמְצָאָה, 2 m. נִמְצָאָתָה, f. נִמְצָאָתָה, 1 com. נִמְצָאָתִי; plur. com. נִמְצָאָו &c. Pres. tense, יִמְצָא &c.; *Hiph.* הִמְצָא, f. הִמְצָאָה, 2 masc. הִמְצָאָתָה &c. Pres. 3 m. יִמְצָא, f. תִּמְצָא &c. In *Pih̄l* and *Hithpāh̄l* all is regular. In *Pūhāl* we have, Pret. 3 pers. masc. מְצָא, f. מְצָאָה; 2 m. מְצָאָתָה, f. מְצָאָתָה &c. Pres. 3 m. יִמְצָא, f. יִמְצָאָה; 2 m. תִּמְצָא, f. תִּמְצָאָה &c. and so on throughout.

We have, however, יִשְׁנָא *it shall be changed*, Eccl. viii. 1, where, according to Kimchi, the vowels belong to the root שָׁנָה. Mikhlol, fol. קעד.

3d, In the Infinitives and Participles a contraction mostly takes place: as, שָׂאָת or שָׂאָת, for שָׂאָת, of נִשְׂאָת *bearing*, root נָשָׂא; מוֹצָאָת for מוֹצָאָת, root מָצָא *finding*. We also have מוֹצָאָת. So also שָׂנָאָת for שָׂנָאָת *hating*, form פָּקָדָת, root שָׁנָא; קָרָאָת or קָרָאָת *calling*; מְלָאָת or מְלָאָת *filling*.

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So likewise עֲשֵׂה Job xli. 24, may be a verb, and צָפּוּ Ib. xv. 22, for צָפּוּ by Art. 78. By the same rule we have בָּקִי *clear, innocent*, for בָּקִי &c.

4th, Some verbs here, as in the other classes, have ( " ) for the last vowel of the Preterite of *Kal*: as, יָרָא *he feared*; מָלֵא *he filled*; שָׂנֵא *he hated*; צָמָא *he thirsted*, which they will retain throughout that tense, where other verbs have ( ך ) : as, 3 m. יָרָא, f. יָרָאָה; 2 m. יָרָאָה, f. יָרָאָת; 1 com. יָרָאָתִי; and so on. In every other tense and species they are conjugated like מָצָא.

5th, For the rules and examples relating to Apocope when happening to these or any other verbs, see Artt. 80. 125. 3—8.

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## LECTURE XIII.

ON THOSE VERBS WHICH HAVE THEIR SECOND AND THIRD  
RADICAL LETTERS THE SAME.

218. It has been laid down as a rule, that whenever the last two letters of any primitive word happen to be the same, one of them may be dropped for the sake of euphony (Art. 83.). There are cases, however, in which this cause has no influence: these we shall notice first; and then proceed to shew in what instances, and in what way, our rule applies.

2d, First, then, in the reduplicated species, i. e. in *Pihél*, *Pūhál*, and *Hithpāhél*, the middle radical letter will either receive *Dāgēsh forte*, as in פָּקַד, or, the reduplication will take place on the measure פּוֹקֵד, פּוֹדֵד, or הִתְפּוֹדֵד; or, lastly, on one or other of the reduplicated forms (Art. 210.). In these cases, therefore, no defect takes place.

3d, In the next place, the following examples follow the general paradigm: as, זָמַם *he intended*, Deut. xix. 19; זָמַמְתִּי *I intended*, Zech. viii. 14; כָּלְלוּ *they finished*, Ezek. xxvii. 11; סָבְבוּ *they surrounded*, Eccles. xii. 5, &c.; עָשָׂשָׁה *it decayed*, Ps. vi. 8: חָנוּן *being gracious*, Isa. xxx. 19.

4th, The Participial nouns of *Kal*: as, סָבֵב *surrounding*, Gen. ii. 13, pl. סֹבְבִים 2 Chron. iv. 3; אָרוּר *cursed*, Gen. xxvii. 29, pl. אֲרוּרִים Josh. ix. 23, &c.

5th, In some instances the Infinitive also takes the form פָּקֹד: as, לְסַבֵּב *for surrounding*, Numb. xxi. 4; לְהַחֲמֵם *for warming*, Isa. xlvi. 14, form פָּקֹד, with (-) changed to (ר) on account of the pause (Art. 130. 5.).

6th, Again, in no case, in which either the first or third radical letter of any root is subject to elision or

contraction, will our rule take place: as, with reference to the first, יִנְדְּדוּן for יִנְדְּדוּן *they flee*, Ps. lxxviii. 13; הִילֵּל *he exclaimed*, root יָלַל; הִתְתַּתִּי *I broke to pieces*, Jer. xlix. 37, for הִתְתַּתִּי. So, חָיָה for חָיָה. But, when this is not the case, and the last radical retains its consonantal power, one of the two is dropped: as, חָיָה for חָיָה *he lived*, Gen. v. 5.

7th, Whenever, therefore, one or other of these exceptions does not fall in our way, one of the two last radical letters of these verbs will regularly be rejected in both the tenses—in the Imperative, and occasionally in the Infinitive of *Kal*,—the whole of the species *Niphhál*, *Hipphál*, and *Hophhál*.

8th, The most convenient method, perhaps, of stating this defect, is by saying, that the second radical with the preceding vowel, or *Shěvá*, is rejected: as, קָבַח, for קָבַח; *Niph.* נָקַח, for נָקַח, &c. which will hold throughout.

9th, In both tenses, then, of the species *Kal*, *Niphhál*, *Hipphál*, and *Hophhál*, as also in their Infinitives, Imperatives, and Participles, excepting those already mentioned, will the second radical letter of all such roots be rejected; but, whenever any asyllabic augment takes place, this rejected letter will be restored by the operation of *Dāgēsh forte* (Art. 83.).

10th, If, in the next place, we except the first and second persons of both numbers and genders, throughout all the Preterites of these species, the abbreviated pronouns which are asyllabic will be the same in these as in other verbs. But, in all the first and second persons of these Preterites, the vowel *i* is introduced, as in Art. 216. 6. between the root and the pronouns: as, taking קָבַח for the root, 3 m. קָבַח. f. קָבַח, 2 m. קָבַח, f. קָבַח; 1 com. קָבַח; pl. קָבַח, f. קָבַח; 1 com. קָבַח; pl. קָבַח, f. קָבַח.

So in *Niphhál*: 3 m. נָסַב, f. נִסְבָּה, 2 m. נִסְבוֹת, נִסְבוֹת, and so on.\*

11th, It should also be observed, that, as the first letter of the root, in these cases, necessarily commences a syllable, the preformative will either take *Shěvá* (:), or a perfect vowel. It will take *Shěvá*, when the accent is on the third letter, or farther from the beginning of the word; in all other cases the vowel will be perfect: as Pres. *Kal*, 3 pers. m. יָסַב, f. תָּסַב; pl. m. יִסְבוּ, f. תִּסְבִּינָה, &c. *Niphhál*, Pret. 3 m. נָסַב, f. נִסְבָּה, 2 m. נִסְבוֹת, f. נִסְבוֹת, &c. *Hiphhúl*, Pret. 3 m. הָסַב, f. הִסְבָּה, 2 m. הִסְבוֹת, f. הִסְבוֹת; 3 pl. com. הִסְבוּ, 2 m. הִסְבוֹתָם, f. הִסְבוֹתֵי, &c. Pres. 3 m. sing. יָסַב, f. תָּסַב, 2 m. תָּסַב, f. תִּסְבִּי; 1 com. אָסַב, 3 pl. m. יִסְבוּ, f. תִּסְבִּינָה, &c.

12th, It should be remembered, that the י usually found introduced between the second and third radical, and which is considered as characteristic of the *Hiphhúl* species, never appears in these verbs.

13th, In *Hophhál*, ה is inserted after the characteristic ה, in order to complete the initial syllable; after which this Species is conjugated like the preceding: as, Pret. 3. m. sing. הוֹסַב, f. הוֹסְבָה, 2 m. הוֹסְבוֹת, f. הוֹסְבוֹת; 1 com. הוֹסְבוֹתִי, &c. Present: 3 sing. m. יוֹסַב, f. תוֹסַב, 2 m. תוֹסַב, f. תוֹסְבִי; pl. תוֹסְבִינָה. In the last, and every similar case in this Species, the first vowel is necessarily immutable: it must, therefore, remain perfect. So in the Imperative and Participle, הוֹסַב, f. הוֹסְבִי, &c.; מוֹסַב, f. מוֹסְבָה, &c.

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\* In these cases, perhaps, as before, we have some such form as סְבוּה for the leading word of these persons: and, it is a fact, that we have Infinitives occasionally appearing of this form: as, תְּבוּה *showing favour*, Ps. lxxvii. 10, root תָּבוּה; שְׁבוּה *desolating*, Ezek. xxxvi. 3; חִלּוּה *my wounding*, Ps. lxxvii. 11.

14th, In these, as in all other verbs, the final vowel of both the tenses in *Kal* may be ( - ), ( · ), or ( ם ). The root above given exemplifies ( - ) for the last vowel of the Preterite, and ( ם ) for that of the Present. The only variety, however, which occurs is, in having ( ם ) for the last vowel of the Preterite, and ( - ) for that of the Present: as, רָבּוּ *they cast*, of רָבּב Gen. xlix. 23; גָּל *he (who) devolves upon*, Ps. xxii. 9. So in the Infinitives and Imperatives, which are generally constructed on the same form with the Present, with ( - ): as, גָּל, for גָּלֵל *devolve thou*, Ps. cxix. 22. Present: יִקְלִי *they shall be vile*, for יִקְלִלִי 1 Sam. ii. 30. In *Hiphhíl*, also, we have occasionally ( - ): as, הִקְלַהּ *he made light*, for הִקְלִל Is. viii. 23. Participle: מַצֵּל *giving shade*, for מַצִּל Ezek. xxxi. 3.

15th, In the species *Pīhél*, *Pūhál*, and *Hithpāhél*, the forms assumed for conjugation must be determined by usage, i. e. whether they are to be פָּקַד, פֹּוּרַד, פֹּוּרֵד, פֹּוּרֵד, הִתְפַּקֵּד, הִתְפַּוֵּד, or any other of the reduplicated forms (Art. 210.); and when this is done, the process will be analogous to that of the general paradigm.

16th, Of the verbs terminating in נ or ת, enough has been said, Art. 211. 10. 201. 22. 27. 28.

*On the doubly Defective Verbs: i. e. Verbs, in which more than one of their Radical Letters may be subject to quiescence or elision, by the operation of the preceding Rules.*

219. Roots may be supposed to exist composed of such letters as may all be subject to elision or quiescence, when occurring in certain situations: but, that they all should be subject, at the same time, to such rule, the nature of the case makes impossible: because, quiescence can take place, only when some homogeneous vowel precedes; and this pre-supposes that such vowel is enounced by a consonant. And, in the case of

one of the two last radical letters of a verb being dropped, it is also supposed, that some preceding vowel is enounced, which cannot be done without the influence of a preceding consonant.

2d, Hence it will follow, that such part of any root as is unaffected by the influence of a preceding vowel will remain unaltered : and also, that no two contiguous letters can at the same time be subject to defect by the process of conjugation, if we except the operation of apocope, and those cases in which any of the **אדרי** letters are dropped, as being unnecessary to the pronunciation. Of two contiguous letters, the one may be subject to defect, the other to quiescence, or even both to quiescence. But, when the first and last are subject to quiescence or elision, the middle radical letter, be that what it may, will generally retain its consonantal power, and may receive a *Dāgēsh forte* ; or if not capable of being doubled, may be compensated in the preceding vowel being made perfect.

3d, In this case, therefore, as in all the preceding ones, the general paradigm holds good : but, as the concurrence of certain sounds is incompatible with the pronunciation of a Hebrew, some changes regularly take place, in order to avoid this difficulty. And, as these changes cannot exceed certain limits, some part of the root must necessarily remain, and such compensation be made as custom has established. Example, however, is always easier to be understood than precept, we shall give, therefore, a few examples of all the cases that do occur ; which after Schröder, we shall divide into three classes.

#### *First Class.*

4th, This class will have the first and third radical letters subject, at the same time, to elision, or quiescence. And first, when both are subject to elision : as, **הָתָן** *he*

*gave, placed* ; נָנַן *he played on the psaltery* ; נָחַת *he descended*, which will drop either the נ or ת, or both, by rules already detailed (Art. 82. 211. 10. 201. 22. 28. &c.) : e. g. in *Niphhál*, Pret. 2 pers. נָחַתְּ, נָחַתְּ, נָחַתְּ, for נָחַתְּ, נָחַתְּ ; and so of the rest.

5th, When the first is subject to quiescence, and the third to elision : as, אָמֵן *he was faithful* ; יָשָׁן *he slept* ; אָפֵת or יָפֵת *he was handsome*. Here the ך will be rejected, as before, whenever it is affected by a final *Shévá* (:) by analogy : the final ת, by Art. 201. 28 : and the initial ך or א, will be quiescent, according to the rules detailed in Artt. 212. 213. 214.

6th, In the next place, the first will be subject to elision and the third to quiescence, in such roots as נָשָׂא *he bore* ; as, Present tense, 3 p. m. *Kal*, יָשָׂא for יָנָשָׂא (Art. 211.) ; Imp. שָׂא ; Inf. שָׂא, שָׂאת, or שָׂאת. *Niph.* Pret. and Part. נָשָׂא. *Hiphhíl*, Pret. הִשָּׂא. *Hoph.* הִשָּׂא : also in roots terminating in ה, for ו or י : as, נָטָה *he extended* ; Pres. *Kal*, יִנָּטֶה ; and, by Apocope (Art. 125. 7.), יָט or יָטִי. But here, the Imperative and Infinitive are sometimes written at length : as, נָטָה *extend*, Exod. viii. 1, &c. ; נָטָה *declining*, Num. xxii. 26. In *Niphhál*, נָטִי for נָנָטִי, and, with a pause accent (Art. 125. 11.), נָטִי *are they extended*, Num. xxiv. 6. *Hiphhíl*, הִנָּטָהּ, 3 sing. fem. with the pronoun הוּ, for הִנָּטָהּ *she subdued him*, Prov. vii. 21. Pres. תִּנָּטֶה for תִּנָּטֶה, by apocope, *incline*, Ps. cxli. 4, and Imper. הִנָּטֶה for הִנָּטֶה *incline thou*, Ps. xvii. 6.

7th, Again ; verbs, having both the first and third radical letter subject to quiescence : as, יָתָא (for יָאָתָא, contraction of יָאָתָא Art. 93. 5., from the root יָאָתָא) *he will come*, Deut. xxxiii. 21 ; יָאָבָה (for יָאָבָה Ib. from the root יָאָבָה) *he will bake* : and 1 Sam. xxviii. 24, תִּבָּהּ *she bakes it*, where the first and last radical are

dropped; יֵצֵא *he will go out*, for יֵצֵא, root יֵצֵא. Imper. יֵצֵא. Infin. יֵצֵא, יֵצֵא, יֵצֵא, and יֵצֵא. So יָרָא *he feared*; Pres. Kal. יִרְאֵה or יִרְאֵה; Infin. לִירְאֵה for לִירְאֵה. *Niphhál*, Pret. or Part. נִירְאֵה; יִרְאֵה *he cast*, Pres. Kal. יִירְאֵה. Hence נִירְאֵה *we shoot them*, Num. xxi. 30. In *Hiphhál*, יִירְאֵה, and, by apocope, יִירְאֵה *he shot*, 2 Kings xiii. 17: יִירְאֵה *he grieved*; Pret. *Hiphhál*, הִירְאֵה; Pres. pl. הִירְאֵה; and Job xix. 2: הִירְאֵה, with a paragogic *Nún* (Art. 127. 6.). *Hophhál*, הִירְאֵה, whence הִירְאֵה *pain*. Participle of *Niphhál*, נִירְאֵה *persons* (fem.) *pained*, Lam. i. 4, &c.

### Second Class.

8th, The second class of doubly defective roots, are those which have a medial ו or י subject to quiescence, and the third subject to elision: as, בִּין or בִּין *he understood*; לִין *he lodged*; שִׁית *he placed*; as, שִׁיתָ for שִׁיתָ *thou hast placed*; לִינוּ *we have lodged*, for לִינוּ (Art. 81. 82. 201. 22.). But, in these verbs, the final ך is not universally rejected: as, בִּיתָ *thou hast understood*, Ps. cxxxix. 2.

### Third Class.

9th, The third class comprehends those verbs which have ו or י for the middle radical, and א or ה for the third: each of which may be subject to quiescence, and in certain cases to rejection.

10th, Of the first sort בִּיאָ *entering in*; נוֹא *being crude*, and קִיאָ or קִיאָ *vomiting*, are examples, which may thus be conjugated.

### PRET.

### KAL.

3 p. m. sing. בִּיאָ, f. בִּיאָה; 2 m. בִּיאָתָ, f. בִּיאָתָ; 1 com. בִּיאָתָ. Pl. 3 com. בִּיאָתָ, &c.

## PRES.

3 p. m. sing. יָבֹא, f. תָּבֹא; 2 m. תִּבְּא, f. תִּבְּאִי; 1 com. אָבֹא. Pl. 3 m. יִבְּאוּ, &c.

## IMP.

3 p. m. sing. בֹּא, f. בֹּאִי; 2 m. בְּאוּ. Pl. f. בִּאֲנֶה, or בִּאֲנֶה.

## INFIN.

בִּיאוֹה, or בִּיאוּ, בִּיאוּ, בִּיאוּ.

## PART.

Masc. sing. בָּא, f. בָּאָה. Pl. בָּאִים, f. בָּאוֹת.

11th, In those cases, wherein *Khōlēm* seems to represent the middle radical, ך is often inserted: as, יָבֹא, תָּבֹא &c. for יָבֹא, תָּבֹא &c. And, in others, where *Kāmétz* marks the radical א, א is sometimes omitted (Art. 78.): as, בָּנוּ for בָּנֹנוּ *we came in*, 1 Sam. xxv. 8.

In *Hiphhāl* we have, Pret. הִבִּיאוּ, הִבִּיאתָ, or הִבִּיאוֹתָ &c. Pres. יָבִיאוּ or יָבִיאוּ or יָבִיאוּ, תִּבְּיאוּ, and so on. Infinitive, הִבְּיאוּ, הִבְּיאוּ, and, with א dropped, הִבִּי. Part. מִבְּיאוּ or מִבִּי. Pret. *Hophhāl*, הֻבְּאוּ, הֻבְּאוּ, הֻבְּאוּ, הֻבְּאוּ, הֻבְּאוּ. Pres. תֻּבְּאוּ, יֻבְּאוּ &c. Part. מֻבְּאוּ &c.

12th, Examples, in which both a medial ך or ך, and final ה, are at the same time quiescent, seldom occur, if we except those forms of the Present, which are said to be subject to apocope: as, יִהְיֶה, for יִהְיֶה *he shall*, or *may be*; so יִהְיֶה for יִהְיֶה by apocope (Art. 93. 2.), and with a paragodic א: root הָיָה for הָיָה Eccles. xi. 3. In all other cases the middle radical letter retains its consonantal power, the third only being subject to quiescence: as,

## PRET.

3 p. m. sing. הָיָה, f. הָיָה; 2 m. הָיָה, f. הָיָה; 1 com. הָיָה.  
3 p. m. pl. הָיוּ, 2 m. הָיוּ, f. הָיוּ; 1 com. הָיוּ.

## PRES.

3 p. m. sing. יִהְיֶה, apoc. יִהְיֶה, f. יִהְיֶה, apoc. יִהְיֶה &c.

13th, Verbs of this kind are seldom found conjugated beyond the first or second species; and perhaps never throughout those.

It must be borne in mind, that in any of these verbs the paragogic **ס** or **ל** may occur in their usual places—that any of the **סְהוּ** letters may be dropped or not, when the preceding vowels will preserve the pronunciation of the word—that the second persons singular of the Preterite may have **ה** added: as, נָתַתָּה *thou gavest*; and that *Dāgēsh forte* may occasionally be omitted, and a compensation made by the preceding vowel being made perfect. But, as the Dictionaries and Concordances will always shew in what cases these take place, it will not be necessary to note them down here.

*On the Inseparable Pronouns when attached to Verbs.*

220. When the inseparable pronouns are found attached to nouns, the meaning of the compound will, as we have seen (Art. 153. 1.), be propriety, possession, or the like: for in no other way can nouns and personal pronouns be construed together: but, when the same pronouns are combined with verbs, which are already compounded with pronouns by the process of conjugation, then, if the verbs are transitive, these further affixed pronouns must be considered as being complementary of the signification of such verbs, or what we usually term an objective case: but, if the verbs be intransitive, then must they be translated, by introducing some preposition or other word explanatory of the connexion thus formed: as, נִדְּלַנִי *he grew up for me, or with me*, Job xxxi. 18; קִדְּשִׁיתִי *I am holy (as to) thee, i. e. I am holier than thou*, Is. lxxv. 5. So יִגְרֶה *shall dwell (with) thee*, Ps. v. 5. But, we shall have occasion to speak more particularly on this subject when we come to the Syntax.

221. The next question will be, How will the addition of these pronouns affect the vowels and consonants of the verbs? Generally, having the vowels of the affixed pronouns given, those which precede and are mutable will be regulated by the general laws prevailing in the nouns: that is to say, any mutable vowel, situated at some distance from the accent, will be rejected: while any perfect vowel being deprived of the accent, and followed immediately by a consonant, will be changed for its correspondent imperfect one. But, as a table will make all plain, we shall give one with the regular trilateral verb: those which are subject to any defect will receive these affixes according to the same model.

222. *Table of the Abbreviated Pronouns as attached to Verbs.*

SINGULAR.

Pers.	Forms proper for the Preterite Tense.	Do. for the Present.
1 com.	נִי— נִי—	נִי—
2 masc.	הָ, <i>in pausa</i> הָ— or הָ—	הָ— or כֶּה—
2 fem.	הִי— . . . . הִי— הִי—	הִי— — הִי— or כִּי—
3 masc.	הוּ— . . . . הוּ—	הוּ— — הוּ—
3 fem.	הִי— . . . . הִי— הִי—	הִי—

PLURAL.

1 com.	נֵנוּ— נֵנוּ—	נֵנוּ—
2 masc.	כֶּם—	כֶּם—
2 fem.	כֵּן—	כֵּן—
3 masc.	הֵם—, poeticè מֵנוּ—	הֵם—, poeticè מֵנוּ—
3 fem.	הֵנּוּ—	הֵנּוּ—

2d, *Affixes of the Present, when preceded by an Epenthetic Nun.*

SINGULAR.

1 com.	נִיְ — נִיְ for נִיְ
2 masc.	הִיְ — כִּהִיְ — גִהִיְ
3 masc.	וִיְ for נִהִיְ
3 fem.	הִיְ — נִהִיְ

EXAMPLES OF THE THIRD PERSON SINGULAR PRETERITE OF THE VERB, WITH ITS VARIOUS AFFIXED PRONOUNS.

פָּקַדְנִי *he visited me*; פָּקַדְנוּ — *us*; פָּקַדְךָ — *thee*, m., פָּקַדְךָ — *thee*, f.; פָּקַדְכֶם — *you*, m., פָּקַדְכֶן — *you*, f.; פָּקַדְהוּ, or contr. פָּקַדְוּ, or פָּקַדְוּ — *him*, פָּקַדְהָ — *her*; פָּקַדְם, poetice פָּקַדְמוּ — *them*, m., פָּקַדְנָן — *them*, f.

*Third Person Singular Feminine.*

פָּקַדְתִּנִּי *she visited me*, com.; פָּקַדְתִּנוּ — *us*, com.; פָּקַדְתֶּךָ — *thee*, m., פָּקַדְתֶּךָ — *thee*, f.; פָּקַדְתֶּם — *you*, m., פָּקַדְתֶּן — *you*, f.; פָּקַדְתֵּהוּ or פָּקַדְתֵּוּ — *him*, פָּקַדְתֵּהָ or פָּקַדְתֵּהָ — *her*; פָּקַדְתֶּם — *them*, m., פָּקַדְתֶּן — *them*, f.

*Second Person Masculine.*

פָּקַדְתָּנִי *thou visitedst me*, com.; פָּקַדְתָּנוּ — *us*, com.; פָּקַדְתָּהוּ or פָּקַדְתָּו — *him*, פָּקַדְתָּהָ — *her*; פָּקַדְתָּם — *them*, m., פָּקַדְתָּן — *them*, f.

*Second Person Feminine.*

פָּקַדְתִּי — *thou* (fem.) *visitedst me*, com.; פָּקַדְתִּנוּ — *us*, com.; פָּקַדְתִּהוּ or פָּקַדְתִּוּ — *him*, פָּקַדְתִּהָ — *her*; פָּקַדְתִּם — *them*, m., פָּקַדְתִּן — *them*, f.

*First Person Singular Com.*

פָּקַדְתִּיךָ *I visited thee*, m., פָּקַדְתִּיךָ — *thee*, f.;  
 פָּקַדְתִּיכֶם — *you*, m., פָּקַדְתִּיךָ — *you*, f.; פָּקַדְתִּיהוּ or  
 פָּקַדְתִּיו — *him*, פָּקַדְתִּיהָ — *her*; פָּקַדְתִּים — *them*, m.,  
 פָּקַדְתִּין — *them*, f.

*Third Person Plural Com.*

פָּקַדְנוּ *they visited me*, com.; פָּקַדְנוּ — *us*, com.;  
 פָּקַדְךָ — *thee*, m., פָּקַדְךָ — *thee*, f.; פָּקַדְכֶם — *you*,  
 m., פָּקַדְכָּן — *you*, f.; פָּקַדְהוּ — *him*, פָּקַדְהָ —  
*her*; פָּקַדְוּם — *them*, m., or, poetice פָּקַדְמוּ, פָּקַדְוּ  
*them*, f.

*Second Person Plural Com.*

פָּקַדְתֶּנּוּ *ye (com.) visited me*; פָּקַדְתֶּנּוּ — *us*, com.;  
 פָּקַדְתֶּהוּ — *him*, פָּקַדְתֶּהָ — *her*; פָּקַדְתֶּם — *them*,  
 m., פָּקַדְתֶּן — *them*, f.

*First Person Plural Com.*

פָּקַדְנוּךָ *we (com.) visited thee*, m.; פָּקַדְנוּךָ — *thee*,  
 f.; פָּקַדְנוּכֶם — *you*, m., פָּקַדְנוּכָּן — *you*, f.; פָּקַדְנוּהוּ  
 — *him*, פָּקַדְנוּהָ — *her*; פָּקַדְנוּם — *them*, m., פָּקַדְנוּ  
 — *them*, f.

EXAMPLES OF THE PRESENT TENSE, WITH THE AFFIXED  
 PRONOUNS.

*Third Person Singular Masc.*

יִפְקַדְנִי *he visits me*, com.; יִפְקַדְנִי — *us*, com.;  
 יִפְקַדְךָ — *thee*, m., יִפְקַדְךָ — *thee*, f.; יִפְקַדְכֶם — *you*, m.,  
 יִפְקַדְכָּן — *you*, f.; יִפְקַדְהוּ or יִפְקַדּוּ — *him*, יִפְקַדְהָ or  
 יִפְקַדְהָ — *her*; יִפְקַדְם — *them*, m., or, poetice יִפְקַדְמוּ,  
 יִפְקַדְוּ — *them*, f.; and so throughout.

*Remarks.*

223. It will be seen by the Table, that every possible combination of the verb with the pronoun thus affixed is not made: *I visited myself, thou visitedst thyself*, and the like, would rather fall under the province of one of the reciprocal species: as, נִפְקָדְתִּי, or הִתְפַּקְדְתִּי in *Niphhál* or *Hithpāhél*, and would not, therefore, be made in *Kal* by affixing the pronouns: but, which of these species is to be adopted, custom alone can determine. We have, nevertheless, a very few examples in which this combination is made in *Kal*: as, אָנִי עָשִׂיתִנִּי *I have made myself*, or, *for myself*, Ezek. xxix. 3, in which the repetition of the pronoun seems to add some emphasis to the passage.

2d, With respect to the vowels of the root, it will immediately be perceived, that they are subject to the same laws which prevail in the nouns, when receiving similar additions. In the *syllabic* affixes, for example, as the last consonant of the root must be taken in order to commence the syllable, the preceding vowel must either be perfect, or rejected. But, neither of the vowels of the root in *Kal* is immutable; and, as the first is the farthest removed from the accent, it is rejected as in the nouns; and we have פָּקַדְתִּי just as we have דִּבַּרְתִּי (Art. 161. 2.). In like manner, when the affix is *syllabic*, we have the first vowel rejected, and the second made *imperfect*, as often as the accent is with the affix: as, פָּקַדְתָּם, just as we have דִּבַּרְתָּם in the nouns. This necessarily holds good in the Present tense, the Imperative, Infinitive, and Participles; as also in all the other species *Niphhál*, *Pihél*, &c. as well as the defective verbs, nouns, and participles, respect being duly had to the etymology of the words.

3d, In a few instances, the affix of the first person has (ר) instead of (-): as, שָׁמְעָה עֲנִי *he hath heard me*, Ps. cxviii. 5; בִּזְוִתִּי *thou hast despised me*, 2 Sam. xii. 10. But in the last case this seems to have been brought about by the influence of the accent (Art. 130. 5.).

4th, For the feminine affix הִיא we sometimes have הִיאִ: as, הִיאִ הִקְרָאָהָ *he hath called thee* (fem.), Is. liv. 6. So הִיאִ הִבְרָאָהָ *thy being created*, Ezek. xxviii. 15, which are generally thought to be Chaldaisms. In the last case, however, the pause-accent will be sufficient to account for the anomaly (Art. 130. 5.).

5th, When, however, the accent is, on any occasion, drawn back,

the vowel accompanying the affix will necessarily be imperfect: as, אֶהְבֶּתְךָ *she hath loved thee* (fem.); שָׁנְבָתָם *she hath stolen them*, &c.

6th, It should also be observed, that whenever the root ends in either ו or י by the process of conjugation, &c. the affixes are simply added: as, בָּקְרִי without any previous vowel or *Shěvâ*; and, that when the affixes are found both in the syllabic, and asyllabic, forms, the syllabic must be taken in these cases: as, בָּקְרִיָּה, not בָּקְרִיהָ *they visited her*; בָּקְרִיהוּ, not בָּקְרִיו *they visited him*. The reason is obvious: one vowel following another will remain unutterable; and, in order to avoid this, a consonant must be introduced.

7th, In בָּקְרִי the terminating vowel gives place to the vowel of the affix: as, בָּקְרִיתָּ *thou visitedst me*.

8th, The form בָּקְרִיָּה is found in a few instances with the pronominal affixes: as, הָשַׁבְעָתָנִי *thou* (fem.) *hast adjured us*, Josh. ii. 17, 20: but, most frequently, the form בָּקְרִיתָּ is taken (see Art. 201. 24.): as, בָּקְרִיתָּנִי; and, without י, בָּקְרִיתָּ *thou* (fem.) *hast visited me*. When this is the case, it must be determined by the context alone, whether the verb is of the first or second person. In a few cases also, (·) takes the place of (·): as, הוֹרִדְתָּנִי *thou* (fem.) *hast caused us to descend*, Josh. ii. 18.

9th, The second persons masculine and feminine plural take the forms בָּקְרִיתֶּנּוּ, instead of בָּקְרִיתֶם or בָּקְרִיתֶי, before the affixed pronouns: as, בָּקְרִיתֶנּוּ *ye* (com.) *visited me*. In this case, the conjugated pronoun seems to be of the Chaldaic form אַתְּמוּ *you*, instead of the Hebrew one אַתְּם or אַתְּנָה.

### *On the Vowels of the Present Tense, Imperative, Infinitive, and Participles.*

224. As the terminating vowel of the Present tense is mutable in the regular trilateral verb in *Kal*, it will be rejected upon receiving any asyllabic affix: as, יִבְרָכְנִי *he visits me*; but, when the affix is syllabic, it will be changed for its correspondent imperfect vowel: as, יִבְרָכְךָ *he visits thee*, &c. due regard being had to the vowel as determined by usage: i. e. whether it be (י) (-), (·), or (·), and to the following consonant, whether it be guttural or not.

In a few instances, the vowels proper for the affixes of the preterite

are found with those of the present: as, *יִשְׁפִּיעֵנִי* *he will fill me*, Job ix. 18; *יִפְרֹקֵנוּ* *he will acknowledge us*, Is. lxiii. 16; *יִרְקֵם* *we will strike or pierce them*, Num. xxi. 30, &c. And, *vice versá*, those proper for the present with the preterite; as, *יִסְרַנִּי* *he hath corrected me*, Isa. viii. 11.

2d, These observations will apply to the affixing of the pronouns to the present tenses of verbs of every species and sort.

3d, In the Imperatives, however, as they receive no preformatives, the vowels will be regulated as they are in the nouns (which in reality the Imperatives all are): and, as the form proper for construction will take the affixed pronouns, the ultimate or penultimate vowels alone can be subject to change, as in the nouns: e. g. *שְׁלַחֵנִי* *send me*, from *שָׁלַח* *send*: *שְׁמַעֵנוּ* *hear ye me*, from *שָׁמַע* *hear*. So *דַּעְהוּ* *know thou him*, from *דָּע*.

4th, Those terminating in (ו) are thought to be subject to a transposition: as, *שְׁמַרְנִי* *keep thou me*, from *שָׁמַר*. I am inclined to believe, however, that *שָׁמַר* is the primitive word taken in these cases, just as *פָּקֹד* seems to be in the forms *פָּקְדִי* *visit thou* (fem.), and *פָּקְדוּ* *visit ye* (masc.), whence we shall regularly have *שְׁמַרְנִי*, &c.

5th, The Infinitives are subject to the same general laws with the Imperatives of *Kal*, and which also prevail in every species of the Segolate nouns, i. e. we must enquire in the first place, what form of the primitive has been taken, and then add our affixes, &c. just as the augments are added to those nouns. Examples: *מְלִכּוֹ* *his reigning*, from *מָלַךְ*, or rather *מִלֵּךְ*; *רָדַפִּי* *my persecuting*, from *רָדַף* or *רָדַף*. So *מֵאַסְבֵּם* for *מֵאַסְבֵּם* (Art. 112. 2.) *your spurning*, from *מָאָס* or *מֵאַס*; *קִרְבְּכֶם*, for *קִרְבְּכֶם*, *your drawing near*, from *קָרַב* or *קָרַב*. Sometimes obliquely (Art. 102. 2.): as, *קִצְרְכֶם* *your reaping*, from *קָצַר* or *קָצַר*.

6th, It may be observed that, with the affixes *אֶ-*, *כֶּ-*, and *כֵּ-*, both forms are found: as, *אֲכַלְךָ* *thy eating*, Gen. ii. 17; *אֲכַלְכֶם* *your eating*, Gen. iii. 5; *שְׁמַעְךָ* *thy hearing*, 2 Sam. v. 24; *שְׁמַעְכֶם* *your hearing*, Josh. vi. 5. But, it seldom happens that the same word is found in both forms: which seems to shew, that in one case, one primitive form has been preferred, and in another, another.

7th, Infinitives of other forms are subject to the general laws which prevail in nouns of the same forms.

8th, Nothing need be said on the manner in which the participles receive the pronominal affixes. They are nothing more than nouns, and are, therefore, subject to the same variations which are found to prevail in them.

*On the mode of affixing the Pronouns to the different parts of the Defective Verbs.*

225. It will not be necessary to detain the Student long on this subject. He will only have to bear in mind, what has been laid down in our Canons on the mutable and quiescent characters of the letters נִחַן —on נ, as being occasionally rejected —on roots, having the second and third radical letter the same, and occasionally losing one, which will, however, return, whenever circumstances will allow it, under the form of *Dāgēsh forte* —and on the vowels, as being regulated according to the occurrence of gutturals, the addition of syllabic, or asyllabic augments, and the like; all of which has been abundantly exemplified in the preceding sheets. We shall now, therefore, take our leave of this subject, and proceed to lay down tables, shewing the full conjugations of the different kinds of verbs, in further illustration of the rules detailed and exemplified in our present, and preceding Lecture.

The following Table is taken from the “*Lehrgebäude der Hebräischen Sprache*” of Dr. Gesenius, with some slight alterations.

*Paradigm of Verbs in KAL.*

	Regular	Verb.	Verb.	Verb.	Verb.	Verb.
PRETER.	Verb.	1 gutt.	2 gutt.	3 gutt.	5 init.	ד
Sing. 3 m.	הָטַל	עָמַד	זָעַק	שָׁמַע	נָגַשׁ	קָבַ
3 f.	הָטְלָהּ	עָמְדָהּ	זָעְקָהּ	שָׁמְעָהּ	נָגְשָׁהּ	קָבְהּ
2 m.	הָטַלְתָּ	עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ	נָגַשְׁתָּ	קָבַוְתָּ
2 f.	הָטַלְתְּ	עָמַדְתְּ	זָעַקְתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	קָבַוְתְּ
1	הָטַלְתִּי	עָמַדְתִּי	זָעַקְתִּי	שָׁמַעְתִּי	נָגַשְׁתִּי	קָבַוְתִּי
Plur. 3	הָטְלוּ	עָמְדוּ	זָעְקוּ	שָׁמְעוּ	נָגְשׁוּ	קָבְוּ
2 m.	הָטַלְתֶּם	עָמַדְתֶּם	זָעַקְתֶּם	שָׁמַעְתֶּם	נָגַשְׁתֶּם	קָבַוְתֶּם
2 f.	הָטַלְתֶּן	עָמַדְתֶּן	זָעַקְתֶּן	שָׁמַעְתֶּן	נָגַשְׁתֶּן	קָבַוְתֶּן
1	הָטַלְנוּ	עָמַדְנוּ	זָעַקְנוּ	שָׁמַעְנוּ	נָגַשְׁנוּ	קָבַוְנוּ
INF. abs.	הָטוּל	עָמוּד	זָעוּק	שָׁמוֹעַ	נָגוּשׁ	קָבוּב
INF. const.	הָטַל	עָמַד	זָעַק	שָׁמַע	נָגַשׁתָּ	קָבַ
IMPERATIVE.						
Sing. m.	הָטַל	עָמַד	זָעַק	שָׁמַע	נָגַשׁ	קָבַ
f.	הָטְלִי	עָמְדִי	זָעְקִי	שָׁמְעִי	נָגְשִׁי	קָבִי
Plur. m.	הָטְלוּ	עָמְדוּ	זָעְקוּ	שָׁמְעוּ	נָגְשׁוּ	קָבְוּ
f.	הָטְלֶנָּה	עָמְדֶנָּה	זָעְקֶנָּה	שָׁמְעֶנָּה	נָגְשֶׁנָּה	קָבִינָה
PRESENT.						
Sing. 3 m.	יִהְיֶה	יִעֲמֹד	יִזְעַק	יִשְׁמַע	יִנָּגֵשׁ	יִקָּבֵ
3 f.	תִּהְיֶה	תִּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּנָּגֵשׁ	תִּקָּבֵ
2 m.	תִּהְיֶה	תִּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תִּנָּגֵשׁ	תִּקָּבֵ
2 f.	תִּהְיִי	תִּעֲמְדִי	תִּזְעָקִי	תִּשְׁמְעִי	תִּנָּגְשִׁי	תִּקָּבִי
1	אֶהְיֶה	אֶעֱמֹד	אֶזְעַק	אֶשְׁמַע	אֶנָּגֵשׁ	אֶקָּבֵ
Plur. 3 m.	יִהְיוּ	יִעֲמֹדוּ	יִזְעָקוּ	יִשְׁמְעוּ	יִנָּגְשׁוּ	יִקָּבְוּ
3 f.	תִּהְיֶינָה	תִּעֲמֹדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּנָּגְשֶׁנָּה	תִּקָּבִינָה
2 m.	תִּהְיֶה	תִּעֲמֹדוּ	תִּזְעָקוּ	תִּשְׁמְעוּ	תִּנָּגְשׁוּ	תִּקָּבְוּ
2 f.	תִּהְיֶינָה	תִּעֲמֹדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּנָּגְשֶׁנָּה	תִּקָּבִינָה
1	נֶהְיֶה	נֶעֱמֹד	נִזְעַק	נִשְׁמַע	נִנָּגֵשׁ	נִקָּבֵ
PRES. apoc.	—	—	—	—	—	—
PART. act.	הָטַל	עָמַד	זָעַק	שָׁמַע	נָגַשׁ	קָבַ
pass.	הָטוּל	עָמוּד	זָעוּק	שָׁמוֹעַ	נָגוּשׁ	קָבוּב

*Paradigm of Verbs in KAL.*

Verb. ִּי init.	Verb. ִּי init.	Verb. ִּי init.	Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי init.	Verb. ִּי final.
אָכַל	יָשַׁב	יָשַׁב	הָם	כָּן	מָצָא	גָּלָה
regular.	regular.	regular.	הָמָה		מָצָאָה	גָּלָתָה
			הָמָתָה		מָצָאתָ	גָּלִיתָ
			הָמָתָי		מָצָאתִי	גָּלִיתִי
			הָמָו	like הָם	מָצָאִי	גָּלוּ
			הָמָתָם		מָצָאתֶם	גָּלִיתֶם
			הָמָתָו		מָצָאתֶן	גָּלִיתֶן
			הָמָנוּ		מָצָאנוּ	גָּלִינוּ
אָכַל	יָשַׁב	יָשַׁב	הָם	כָּן	מָצָא	גָּלָה
אָכַל	שָׁבַת	יָשַׁב	הָם	כָּן	מָצָא	גָּלָה
אָכַל	יָרַשׁ	יָרַשׁ	הָם	כָּן	מָצָא	גָּלָה
אָכַלִּי	יָרַשְׁתִּי	יָרַשְׁתִּי	הָמָי	כָּנִי	מָצָאִי	גָּלִי
אָכַלְוּ	יָרַשְׁתֶּם	יָרַשְׁתֶּם	הָמוֹ	כָּנוּ	מָצָאוּ	גָּלוּ
אָכַלְנָה	יָרַשְׁנָה	יָרַשְׁנָה	הָמָנָה	—	מָצָאנָה	גָּלִינָה
יָאָכַל	יִירָשׁ	יִירָשׁ	יָהָם	יָכִין	יָמָצָא	יָגָלָה
תֵּאָכַל	תִּירָשׁ	תִּירָשׁ	תֵּהָם	תִּכִּין	תֵּמָצָא	תֵּגָלָה
תֵּאָכַל	תִּירָשׁ	תִּירָשׁ	תֵּהָם	תִּכִּין	תֵּמָצָא	תֵּגָלָה
תֵּאָכְלִי	תִּירָשְׁתִּי	תִּירָשְׁתִּי	תֵּהָמִי	תִּכְיִנִי	תֵּמָצָאִי	תֵּגְלִי
תֵּאָכְלוּ	תִּירָשְׁתֶּם	תִּירָשְׁתֶּם	תֵּהָמוּ	תִּכְיִנוּ	תֵּמָצָאוּ	תֵּגְלוּ
תֵּאָכְלֶנָה	תִּירָשְׁנָה	תִּירָשְׁנָה	תֵּהָמֶנָה	—	תֵּמָצָאנָה	תֵּגְלֶנָה
תֵּאָכְלוּ	תִּירָשְׁתֶּם	תִּירָשְׁתֶּם	תֵּהָמוּ	תִּכְיִנֶנָה	תֵּמָצָאִי	תֵּגְלוּ
תֵּאָכְלָנָה	תִּירָשְׁנָה	תִּירָשְׁנָה	תֵּהָמֶנָה	—	תֵּמָצָאנָה	תֵּגְלֶנָה
נֵאָכַל	נִירָשׁ	נִירָשׁ	נֵהָם	נִכִּין	נֵמָצָא	נֵגָלָה
			נֵהָם	נִכִּין	נֵמָצָא	נֵגָלָה
אָכַל	יָשַׁב	יָשַׁב	הָם	כָּן	מָצָא	גָּלָה
אָכַלְוּ	יָשַׁבְתֶּם	יָשַׁבְתֶּם	הָמוּ		מָצָאוּ	גָּלוּ

*Paradigm of Verbs in NIPHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 <sup>n</sup> init.	Verb. ד"ד
<b>PRETER.</b>						
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִנְגִּישׁ	הִסְבִּיב
3 f.	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעִקָהּ	הִשְׁמַעָהּ	הִנְגִּישָׁהּ	הִסְבִּיבָהּ
2 m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	הִזְעַקְתָּ	הִשְׁמַעְתָּ	הִנְגִּישְׁתָּ	הִסְבִּיבְתָּ
2 f.	הִקְטַלְתְּ	הִעֲמַדְתְּ	הִזְעַקְתְּ	הִשְׁמַעְתְּ	הִנְגִּישְׁתְּ	הִסְבִּיבְתְּ
1	הִקְטַלְתִּי	הִעֲמַדְתִּי	הִזְעַקְתִּי	הִשְׁמַעְתִּי	הִנְגִּישְׁתִּי	הִסְבִּיבְתִּי
Plur. 3	הִקְטִילוּ	הִעֲמִידוּ	הִזְעִקוּ	הִשְׁמַעוּ	הִנְגִּישוּ	הִסְבִּיבוּ
2 m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם	הִזְעַקְתֶּם	הִשְׁמַעְתֶּם	הִנְגִּישְׁתֶּם	הִסְבִּיבְתֶּם
2 f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן	הִזְעַקְתֶּן	הִשְׁמַעְתֶּן	הִנְגִּישְׁתֶּן	הִסְבִּיבְתֶּן
1	הִקְטַלְנוּ	הִעֲמַדְנוּ	הִזְעַקְנוּ	הִשְׁמַעְנוּ	הִנְגִּישְׁנוּ	הִסְבִּיבְנוּ
<b>INFINITIVE.</b>						
	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִנְגִּישׁ	הִסְבִּיב
<b>IMPERATIVE.</b>						
Sing. m.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִנְגִּישׁ	הִסְבִּיב
f.	הִקְטִילִי	הִעֲמִידִי	הִזְעִקִי	הִשְׁמַעִי	הִנְגִּישִׁי	הִסְבִּיבִי
Plur. m.	הִקְטִילוּ	הִעֲמִידוּ	הִזְעִקוּ	הִשְׁמַעוּ	הִנְגִּישוּ	הִסְבִּיבוּ
f.	הִסְפִּיקְנָה	הִעֲמִידְנָה	הִזְעִקְנָה	הִשְׁמַעְנָה	הִנְגִּישְׁנָה	הִסְבִּיבְנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִקְטֹל	יַעֲמִיד	יִזְעֹק	יִשְׁמַע	יִנְגִּישׁ	יִסְבִּיב
3 f.	תִּקְטֹל	תַּעֲמִיד	תִּזְעֹק	תִּשְׁמַע	תִּנְגִּישׁ	תִּסְבִּיב
2 m.	תִּקְטֹל	תַּעֲמִיד	תִּזְעֹק	תִּשְׁמַע	תִּנְגִּישׁ	תִּסְבִּיב
2 f.	תִּקְטֹלִי	תַּעֲמִידִי	תִּזְעֹקִי	תִּשְׁמַעִי	תִּנְגִּישִׁי	תִּסְבִּיבִי
1	אֶקְטֹל	אֶעֱמִיד	אֶזְעֹק	אֶשְׁמַע	אֶנְגִּישׁ	אֶסְבִּיב
Plur. 3 m.	יִקְטֹלוּ	יַעֲמִידוּ	יִזְעֹקוּ	יִשְׁמַעוּ	יִנְגִּישוּ	יִסְבִּיבוּ
3 f.	תִּסְפְּקִינָה	תַּעֲמִידְנָה	תִּזְעֹקְנָה	תִּשְׁמַעְנָה	תִּנְגִּישְׁנָה	תִּסְבִּיבְנָה
2 m.	תִּקְטֹלוּ	תַּעֲמִידוּ	תִּזְעֹקוּ	תִּשְׁמַעוּ	תִּנְגִּישוּ	תִּסְבִּיבוּ
2 f.	תִּסְפְּקִינָה	תַּעֲמִידְנָה	תִּזְעֹקְנָה	תִּשְׁמַעְנָה	תִּנְגִּישְׁנָה	תִּסְבִּיבְנָה
1	נִקְטֹל	נַעֲמִיד	נִזְעֹק	נִשְׁמַע	נִנְגִּישׁ	נִסְבִּיב
<b>PRES. apoc.</b>						
	—	—	—	—	—	—
<b>PARTICIPLE.</b>						
	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִנְגִּישׁ	הִסְבִּיב

*Paradigm of Verbs in NIPHAL.*

Verb. ִּinit.	Verb. ִּinit.	Verb. ִּmed.	Verb. ִּmed.	Verb. ִּfinal.	Verb. ִּfinal.
נִּאָכַל	נִּשָּׁב	נָקוּם	נָבוֹן	נִּמְצָא	נִּגְלָה
like first lett. gutt.	נִּשָּׁבָה	נָקוּמָה	like נָקוּם	נִּמְצָאָה	נִּגְלָתָה
	נִּשָּׁבָתָה	נָקוּמוּתָה		נִּמְצָאָתָה	נִּגְלִיתָה
	נִּשָּׁבָתָה	נָקוּמוּתָה		נִּמְצָאָתָה	נִּגְלִיתָה
	נִּשָּׁבָתִי	נָקוּמוּתִי		נִּמְצָאָתִי	נִּגְלִיתִי
	נִּשָּׁבָהּ	נָקוּמוֹהּ		נִּמְצָאָהּ	נִּגְלִיהָ
	נִּשָּׁבְתָם	נָקוּמוֹתָם		נִּמְצָאָתָם	נִּגְלִיתָם
	נִּשָּׁבְתֶּךָ	נָקוּמוֹתֶךָ		נִּמְצָאָתְךָ	נִּגְלִיתְךָ
	נִּשָּׁבְתֵּנוּ	נָקוּמוֹתֵנוּ		נִּמְצָאָתֵנוּ	נִּגְלִיתֵנוּ
הִנָּכַל	הִנָּשָׁב	הִנָּקוּם	הִנָּבוֹן	הִנָּמְצָא	הִנָּגְלָה
הִנָּכַל	הִנָּשָׁב	הִנָּקוּם	like הִנָּבוֹן	הִנָּמְצָא	הִנָּגְלָה
	הִנָּשָׁבִי	הִנָּקוּמִי		הִנָּמְצָאִי	הִנָּגְלִי
	הִנָּשָׁבִי	הִנָּקוּמוֹ		הִנָּמְצָאִי	הִנָּגְלוֹ
	הִנָּשָׁבְהָ	הִנָּקוּמָהּ		הִנָּמְצָאָהּ	הִנָּגְלִיָּהּ
יִנָּכַל as יִנָּמַד	יִנָּשָׁב	יִנָּקוּם	like the last.	יִנָּמְצָא	יִנָּגְלָה
	יִנָּשָׁב	יִנָּקוּם		יִנָּמְצָא	יִנָּגְלָה
	יִנָּשָׁב	יִנָּקוּם		יִנָּמְצָא	יִנָּגְלָה
	יִנָּשָׁבִי	יִנָּקוּמִי		יִנָּמְצָאִי	יִנָּגְלִי
	יִנָּשָׁב	יִנָּקוּם		יִנָּמְצָא	יִנָּגְלָה
	יִנָּשָׁבִי	יִנָּקוּמוֹ		יִנָּמְצָאִי	יִנָּגְלוֹ
	יִנָּשָׁבְהָ	יִנָּקוּמָהּ		יִנָּמְצָאָהּ	יִנָּגְלִיָּהּ
	יִנָּשָׁבֶהּ	יִנָּקוּמוֹ		יִנָּמְצָאָהּ	יִנָּגְלוֹ
	יִנָּשָׁבְתָם	יִנָּקוּמוֹתָם		יִנָּמְצָאָתָם	יִנָּגְלִיתָם
	יִנָּשָׁבְתֶּךָ	יִנָּקוּמוֹתֶךָ		יִנָּמְצָאָתְךָ	יִנָּגְלִיתְךָ
נִּאָכַל	נִּשָּׁב	נָקוּם	נָבוֹן	נִּמְצָא	נִּגְלָה

*Paradigm of Verbs in PIHEL.*

	Regular	Verb.	Verb.	Verb.	Verb.	Verb דָּ.
	Verb.	1 gutt.	2 gutt.	3 gutt.	5 init.	פִּוּדָּ.
<b>PRETER.</b>						
Sing. 3 m.	הָפִיל	עָפַד	בָּרַחַ	שָׁמַעַ	נִגַּשׁ	סִוֵּבַ
3 f.	הָפִילָה		בָּרַחָה	שָׁמַעָה		סִוֵּבָה
2 m.	הָפִילְתָּ	regular.	בָּרַחְתָּ	שָׁמַעְתָּ	regular.	סִוֵּבְתָּ
2 f.	הָפִילְתְּ		בָּרַחְתְּ	שָׁמַעְתְּ		סִוֵּבְתְּ
1	הָפִילְתִּי		בָּרַחְתִּי	שָׁמַעְתִּי		סִוֵּבְתִּי
Plur. 3	הָפִילוּ		בָּרְכוּ	שָׁמְעוּ		סִוֵּבוּ
2 m.	הָפִילְתֶּם		בָּרַכְתֶּם	שָׁמַעְתֶּם		סִוֵּבְתֶּם
2 f.	הָפִילְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן		סִוֵּבְתֶּן
1	הָפִילְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ		סִוֵּבְנוּ
<b>INFINITIVE.</b>	הָפִיל	עָפַד	בָּרַחַ	שָׁמַעַ	נִגַּשׁ	סִוֵּבַ
<b>IMPERATIVE.</b>						
Sing. m.	הָפִיל	עָפַד	בָּרַחַ	שָׁמַעַ	נִגַּשׁ	סִוֵּבַ
f.	הָפִילִי	reg.	בָּרַחִי	שָׁמְעִי	&c.	סִוֵּבִי
Plur. m.	הָפִילוּ		בָּרְכוּ	שָׁמְעוּ		סִוֵּבוּ
f.	הָפִילְנָה		בָּרַכְנָה	שָׁמַעְנָה		סִוֵּבְנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִהְיֶה	יַעֲפֹד	יִבְרַחַ	יִשְׁמַעַ	יִנִּגַּשׁ	יִסֵּוֵבַ
3 f.	תִּהְיֶה	regular.	תִּבְרַחַ	תִּשְׁמַעַ	&c.	תִּסֵּוֵבַ
2 m.	תִּהְיֶה		תִּבְרַחַ	תִּשְׁמַעַ		תִּסֵּוֵבַ
2 f.	תִּהְיֶיךָ		תִּבְרַכִּי	תִּשְׁמַעִי		תִּסֵּוֵבִי
1	אֶהְיֶה		אֶבְרַחַ	אֶשְׁמַעַ		אֶסֵּוֵבַ
Plur. 3 m.	יִהְיֶיךָ		יִבְרְכוּ	יִשְׁמְעוּ		יִסֵּוֵבוּ
3 f.	תִּהְיֶינָה		תִּבְרַכְנָה	תִּשְׁמַעְנָה		תִּסֵּוֵבְנָה
2 m.	תִּהְיֶיךָ		תִּבְרַכְוּ	תִּשְׁמַעוּ		תִּסֵּוֵבוּ
2 f.	תִּהְיֶינָה		תִּבְרַכְנָה	תִּשְׁמַעְנָה		תִּסֵּוֵבְנָה
1	נֶהְיֶה		נִבְרַחַ	נִשְׁמַעַ		נִסֵּוֵבַ
<b>PRES. apoc.</b>						
<b>PARTICIPLE.</b>	מִהָפִיל	מֵעָפַד	מִבְרַחַ	מִשְׁמַעַ	מִנִּגַּשׁ	מִסֵּוֵבַ

*Paradigm of Verbs in PIHEL.*

[illegible]

*Paradigm of Verbs in PUHAL.*

	Regular	Verb.	Verb.	Verb.	Verb.	Verb.
PRETER.	Verb.	1 gutt.	2 gutt.	3 gutt.	5 init.	דד.
Sing. 3 m.	הָפִיל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סִוֵּב
3 f.	הָפִילָה		בָּרְכָה	שָׁמְעָה		סִוֵּבָה
2 m.	הָפִילְתָּ	regular.	בָּרַכְתָּ	שָׁמַעְתָּ	regular.	סִוֵּבְתָּ
2 f.	הָפִילְתְּ		בָּרַכְתְּ	שָׁמַעְתְּ		סִוֵּבְתְּ
1	הָפִילְתִּי		בָּרַכְתִּי	שָׁמַעְתִּי		סִוֵּבְתִּי
Plur. 3	הָפִילוּ		בָּרְכוּ	שָׁמְעוּ		סִוֵּבוּ
2 m.	הָפִילְתֶּם		בָּרַכְתֶּם	שָׁמַעְתֶּם		סִוֵּבְתֶּם
2 f.	הָפִילְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן		סִוֵּבְתֶּן
1	הָפִילְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ		סִוֵּבְנוּ
INFINITIVE.	הָפִיל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סִוֵּב
IMPERATIVE.	None.					
Sing. m.						
f.						
Plur. m.						
f.						
PRESENT.						
Sing. 3 m.	יִהְיֶה	יַעֲמִיד	יִבְרַךְ	יִשְׁמַע	יִנָּגֵשׁ	יִסֵּוֵב
3 f.	תִּהְיֶה		תִּבְרַךְ	תִּשְׁמַע		תִּסֵּוֵב
2 m.	תִּהְיֶה	&c.	תִּבְרַךְ	תִּשְׁמַע	&c.	תִּסֵּוֵב
2 f.	תִּהְיֶיךָ		תִּבְרַכִּי	תִּשְׁמְעִי		תִּסֵּוֵבִי
1	אֶהְיֶה		אֶבְרַךְ	אֶשְׁמַע		אֶסֵּוֵב
Plur. 3 m.	יִהְיֶיךָ		יִבְרַכּוּ	יִשְׁמְעוּ		יִסֵּוֵבוּ
3 f.	תִּהְיֶינָה		תִּבְרַכְנָה	תִּשְׁמַעְנָה		תִּסֵּוֵבְנָה
2 m.	תִּהְיֶינָה		תִּבְרַכּוּ	תִּשְׁמְעוּ		תִּסֵּוֵבוּ
2 f.	תִּהְיֶינָה		תִּבְרַכְנָה	תִּשְׁמַעְנָה		תִּסֵּוֵבְנָה
1	נֶהְיֶה		נִבְרַךְ	נִשְׁמַע		נִסֵּוֵב
PRES. apoc.						
PARTICIPLE.	מִהָפִיל	מֵעָמַד	מִבְּרַךְ	מִשְׁמַע	מִנָּגֵשׁ	מִסֵּוֵב

*Paradigm of Verbs in PUHAL.*

Verb. ִּי init.	Verb. ִּי or ִּי init.	Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
אָקל	יֵשֵׁב	יֵשֵׁב	הוֹמֵם	מֵשֵׂא	גִּלָּה
regular.	regular.	regular.	הוֹמְמָה	מֵשֵׂאָה	גִּלָּתָה
			הוֹמְמָתָ	מֵשֵׂאָתָ	גִּלָּתָתָ
			הוֹמְמָתִי	מֵשֵׂאָתִי	גִּלָּתִי
			הוֹמְמָו	מֵשֵׂאָו	גִּלָּו
			הוֹמְמָתָם	מֵשֵׂאָתָם	גִּלָּתָם
			הוֹמְמָתָו	מֵשֵׂאָתָו	גִּלָּתָו
			הוֹמְמָנִי	מֵשֵׂאָנִי	גִּלָּנִי
אָקל	יֵשֵׁב	יֵשֵׁב	הוֹמֵם	מֵשֵׂא	גִּלָּה

יֵאָקל	יֵיִשֵׁב	יֵיִשֵׁב	יֵהוֹמֵם	יֵבוֹקוּ	יֵמֵשֵׂא	יֵגִלָּה
&c.	&c.	&c.	תֵּהוֹמֵם	like the last.	תֵּמֵשֵׂא	תֵּגִלָּה
			תֵּהוֹמֵם		תֵּמֵשֵׂא	תֵּגִלָּה
			תֵּהוֹמְמִי		תֵּמֵשֵׂאִי	תֵּגִלָּי
			תֵּהוֹמֵם		תֵּמֵשֵׂא	תֵּגִלָּה
			יֵהוֹמְמָו		יֵמֵשֵׂאָו	יֵגִלָּו
			תֵּהוֹמְמָנָה		תֵּמֵשֵׂאָנָה	תֵּגִלָּנָה
			תֵּהוֹמְמָו		תֵּמֵשֵׂאָו	תֵּגִלָּו
			תֵּהוֹמְמָנָה		תֵּמֵשֵׂאָנָה	תֵּגִלָּנָה
			גִּהוֹמֵם		גִּמֵשֵׂא	גִּגִּלָּה

מֵאָקל	מֵיִשֵׁב	מֵהוֹמֵם	מֵמֵשֵׂא	מֵגִלָּה
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*Paradigm of Verbs in HIPHIL.*

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקָּב
3 f.	הִקְטִילָהּ	הִעֲמִידָהּ	regular.	הִשְׁמִיעָהּ	הִגִּישָׁהּ	הִקָּבָהּ
2 m.	הִקְטַלְתָּ	הִעֲמַדְתָּ		הִשְׁמַעְתָּ	הִגִּישְׁתָּ	הִקָּבֹתָ
2 f.	הִקְטַלְתְּ	הִעֲמַדְתְּ		הִשְׁמַעְתְּ	הִגִּישְׁתְּ	הִקָּבֹתְ
1	הִקְטַלְתִּי	הִעֲמַדְתִּי		הִשְׁמַעְתִּי	הִגִּישְׁתִּי	הִקָּבֹתִי
Plur. 3 m.	הִקְטִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ	הִקָּבוּ
2 m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם		הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם	הִקָּבֹתֶם
2 f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן		הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן	הִקָּבֹתֶן
1	הִקְטַלְנוּ	הִעֲמַדְנוּ		הִשְׁמַעְנוּ	הִגִּישְׁנוּ	הִקָּבֹנוּ
INFINITIVE.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקָּב
IMPERATIVE.						
Sing. m.	הִקְטֹל	הִעֲמִד	הִזְעֵק	הִשְׁמַע	הִגִּשׁ	הִקָּב
f.	הִקְטִילִי	הִעֲמִידִי	&c.	הִשְׁמִיעִי	הִגִּישִׁי	הִקָּבִי
Plur. m.	הִקְטִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ	הִקָּבוּ
f.	הִקְטִלְנָה	הִעֲמִדְנָה		הִשְׁמַעְנָה	הִגִּישְׁנָה	הִקָּבִינָה
PRESENT.						
Sing. 3. m.	יִקְטִיל	יַעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ	יִקָּב
3 f.	תִּקְטִיל	תַּעֲמִיד	&c.	תִּשְׁמִיעַ	תִּגִּישׁ	תִּקָּב
2 m.	תִּקְטִיל	תַּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ	תִּקָּב
2 f.	תִּקְטִילִי	תַּעֲמִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי	תִּקָּבִי
1	אֶקְטִיל	אֶעֱמִיד		אֲשַׁמֵּעַ	אֲגִישׁ	אֶקָּב
Plur. 3 m.	יִקְטִילוּ	יַעֲמִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ	יִקָּבוּ
3 f.	תִּקְטִלְנָה	תַּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּקָּבִינָה
2 m.	תִּקְטִילוּ	תַּעֲמִידוּ		תִּשְׁמִיעוּ	תִּגִּישׁוּ	תִּקָּבוּ
2 f.	תִּקְטִלְנָה	תַּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּקָּבִינָה
1	נִקְטִיל	נַעֲמִיד		נִשְׁמִיעַ	נִגִּישׁ	נִקָּב
PRES. apoc.	יִקְטֹל	יַעֲמֹד	יִזְעֹק	יִשְׁמַע	יִגִּשׁ	
PARTICIPLE.	מִקְטִיל	מַעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ	מִקָּב

*Paradigm of Verbs in HIPHIL.*

Verb. ִּי init.	Verb. ִּי or ִּי init.	Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
הִאָּקִיל	הוֹשִׁיב	הִיטִיב	הִבִּין הָקִים	הִמְצִיא	הִגְלָה
like הַעֲמִיד	הוֹשִׁיבָה	הִיטִיבָה	הִקִּימָה	הִמְצִיָּאָה	הִגְלִתָּהּ
	הוֹשִׁבְתָּ	הִיטְבָּתָּ	הִקִּימֹתָ	הִמְצִאֲתָ	הִגְלִיתִי
	הוֹשִׁבְתָּ	הִיטְבָּתָּ	הִקִּימֹתָ	הִמְצִאֲתָ	הִגְלִיתָ
	הוֹשִׁבְתִּי	הִיטְבֹּתִי	הִקִּימֹתִי	הִמְצִאֲתִי	הִגְלִיתִי
	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	הִמְצִיאוּ	הִגְלוּ
	הוֹשִׁבְתֶּם	הִיטְבֹּתֶם	הִקִּימוֹתֶם	הִמְצִאֲתֶם	הִגְלִיתֶם
	הוֹשִׁבְתֶּן	הִיטְבֹּתֶן	הִקִּימוֹתֶן	הִמְצִאֲתֶן	הִגְלִיתֶן
	הוֹשִׁבְנוּ	הִיטְבֹּנוּ	הִקִּימוּנוּ	הִמְצִאֲנוּ	הִגְלִינוּ
הִאָּקִיל	הוֹשִׁיב	הִיטִיב	הִבִּין הָקִים	הִמְצִיא	הִגְלָה
הִאָּקִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיא	הִגְלָה
&c.	הוֹשִׁיבִי	הִיטִיבִי	הִקִּימִי	הִמְצִיָּאִי	הִגְלִי
	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	הִמְצִיאוּ	הִגְלוּ
	הוֹשִׁיבְנָה	הִיטְבֹּנָה	הִקִּימְנָה	הִמְצִיֲנָה	הִגְלִינָה
הִאָּקִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין הָקִים	הִגְלָה
&c.	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיָּאִי	הִגְלָה
	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיָּאִי	הִגְלָה
	הוֹשִׁיבִי	הִיטִיבִי	הִקִּימִי	הִמְצִיָּאִי	הִגְלִי
	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיָּאִי	הִגְלָה
	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	הִמְצִיאוּ	הִגְלוּ
	הוֹשִׁיבְנָה	הִיטְבֹּנָה	הִקִּימְנָה	הִמְצִיֲנָה	הִגְלִינָה
	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	הִמְצִיאוּ	הִגְלוּ
	הוֹשִׁיבְנָה	הִיטְבֹּנָה	הִקִּימְנָה	הִמְצִיֲנָה	הִגְלִינָה
	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיָּאִי	הִגְלָה
הִאָּקִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיא	הִגְלָה
הִאָּקִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִמְצִיא	הִגְלָה

*Paradigm of Verbs in HOPHAL.*

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb 3 gutt.	Verb. 5 init.	Verb. דד.
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִגִּישׁ	הוֹקֵב
3 f.	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעִקָהּ	הִשְׁמַעָהּ	הִגִּישָׁהּ	הוֹקֵבָהּ
2 m.	הִקְטִילְתָּ	הִעֲמִידְתָּ	הִזְעִקְתָּ	הִשְׁמַעְתָּ	הִגִּישְׁתָּ	הוֹקֵבְתָּ
2 f.	הִקְטִילְתְּ	הִעֲמִידְתְּ	הִזְעִקְתְּ	הִשְׁמַעְתְּ	הִגִּישְׁתְּ	הוֹקֵבְתְּ
1	הִקְטִילְתִּי	הִעֲמִידְתִּי	הִזְעִקְתִּי	הִשְׁמַעְתִּי	הִגִּישְׁתִּי	הוֹקֵבְתִּי
Plur. 3	הִקְטִילוּ	הִעֲמִידוּ	הִזְעִקוּ	הִשְׁמַעוּ	הִגִּישׁוּ	הוֹקֵבוּ
2 m.	הִקְטִילְתֶּם	הִעֲמִידְתֶּם	הִזְעִקְתֶּם	הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם	הוֹקֵבְתֶּם
2 f.	הִקְטִילְתֶּן	הִעֲמִידְתֶּן	הִזְעִקְתֶּן	הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן	הוֹקֵבְתֶּן
1	הִקְטִילְנוּ	הִעֲמִידְנוּ	הִזְעִקְנוּ	הִשְׁמַעְנוּ	הִגִּישְׁנוּ	הוֹקֵבְנוּ
INFINITIVE.	הִקְטִיל	הִעֲמִיד	הִזְעִק	הִשְׁמַע	הִגִּישׁ	הוֹקֵב
IMPERATIVE.	} none.					
Sing. m.						
f.						
Plur. m.						
f.						
PRESENT.						
Sing. 3 m.	יִקְטִיל	יַעֲמִיד	יִזְעִק	יִשְׁמַע	יִגִּישׁ	יִוֹקֵב
3 f.	תִּקְטִיל	תַּעֲמִיד	תִּזְעִק	תִּשְׁמַע	תִּגִּישׁ	תִּוֹקֵב
2 m.	תִּקְטִיל	תַּעֲמִיד	תִּזְעִק	תִּשְׁמַע	תִּגִּישׁ	תִּוֹקֵב
2 f.	תִּקְטִילִי	תַּעֲמִידִי	תִּזְעִקִי	תִּשְׁמַעִי	תִּגִּישִׁי	תִּוֹקֵבִי
1	אֶקְטִיל	אֶעֱמִיד	אֶזְעִק	אֶשְׁמַע	אֶגִּישׁ	אֶוֹקֵב
Plur. 3 m.	יִקְטִילוּ	יַעֲמִידוּ	יִזְעִקוּ	יִשְׁמַעוּ	יִגִּישׁוּ	יִוֹקֵבוּ
3 f.	תִּקְטִילְנָהּ	תַּעֲמִידְנָהּ	תִּזְעִקְנָהּ	תִּשְׁמַעְנָהּ	תִּגִּישְׁנָהּ	תִּוֹקֵבְנָהּ
2 m.	תִּקְטִילוּ	תַּעֲמִידוּ	תִּזְעִקוּ	תִּשְׁמַעוּ	תִּגִּישׁוּ	תִּוֹקֵבוּ
2 f.	תִּקְטִילְנָהּ	תַּעֲמִידְנָהּ	תִּזְעִקְנָהּ	תִּשְׁמַעְנָהּ	תִּגִּישְׁנָהּ	תִּוֹקֵבְנָהּ
1	נִקְטִיל	נַעֲמִיד	נִזְעִק	נִשְׁמַע	נִגִּישׁ	נִוֹקֵב
PRES. apoc.						
PARTICIPLE.	מִקְטִיל	מַעֲמִיד	מִזְעִק	מִשְׁמַע	מִגִּישׁ	מִוֹקֵב

*Paradigm of Verbs in HOPHAL.*

Verb. ִּי init.	Verb. ִּי or ִּי init.	Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
הִתְקַל	הִתְשַׁב	הִתְקַם	הִתְקַן	הִתְשָׂא	הִתְלַח
like הִלְכָה	הִתְשַׁבְּחָה	הִתְקַמָּה	like the last.	הִתְשַׁאֲחָה	הִתְלַחָה
	הִתְשַׁבְּחָתִּי	הִתְקַמָּתִּי		הִתְשַׁאֲחָתִּי	הִתְלַחִיתִּי
	הִתְשַׁבְּחָתִּי	הִתְקַמָּתִּי		הִתְשַׁאֲחָתִּי	הִתְלַחִיתִּי
	הִתְשַׁבְּחִי	הִתְקַמִּי		הִתְשַׁאֲחִי	הִתְלַחִי
	הִתְשַׁבְּחֶם	הִתְקַמֶּם		הִתְשַׁאֲחֶם	הִתְלַחֶם
	הִתְשַׁבְּחוּ	הִתְקַמּוּ		הִתְשַׁאֲחוּ	הִתְלַחוּ
	הִתְשַׁבְּכוּ	הִתְקַמּוּ		הִתְשַׁאֲכוּ	הִתְלַכוּ
הִתְקַל	הִתְשַׁב	הִתְקַם	הִתְקַן	הִתְשָׂא	הִתְלַח
יִתְקַל	יִתְשַׁב	יִתְקַם	יִתְקַן	יִתְשָׂא	יִתְלַח
&c.	יִתְשַׁבְּחָה	יִתְקַמָּה	&c.	יִתְשַׁאֲחָה	יִתְלַחָה
	יִתְשַׁבְּחָתִּי	יִתְקַמָּתִּי		יִתְשַׁאֲחָתִּי	יִתְלַחִיתִּי
	יִתְשַׁבְּחָתִּי	יִתְקַמָּתִּי		יִתְשַׁאֲחָתִּי	יִתְלַחִיתִּי
	יִתְשַׁבְּחִי	יִתְקַמִּי		יִתְשַׁאֲחִי	יִתְלַחִי
	יִתְשַׁבְּחֶם	יִתְקַמֶּם		יִתְשַׁאֲחֶם	יִתְלַחֶם
	יִתְשַׁבְּחוּ	יִתְקַמּוּ		יִתְשַׁאֲחוּ	יִתְלַחוּ
	יִתְשַׁבְּכוּ	יִתְקַמּוּ		יִתְשַׁאֲכוּ	יִתְלַכוּ
יִתְקַל	יִתְשַׁב	יִתְקַם	יִתְקַן	יִתְשָׂא	יִתְלַח

*Paradigm of Verbs in HITHPAHEL.*

	Regular	Verb.	Verb.	Verb.	Verb.	Verb.
PRETER.	Verb.	1 gutt.	2 gutt.	3 gutt.	5 init.	דד.
Sing. 3 m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבַּרַּךְ	הִתְבַּלַּח	הִתְנַגֵּשׁ	הִתְגַּלֵּל
3 f.	הִתְקַטְּלָה	regular.	הִתְבַּרְכָּה	הִתְבַּלְּחָה	regular.	הִתְגַּלְּלָה
2 m.	הִתְקַטַּלְתָּ		הִתְבַּרַּכְתָּ	הִתְבַּלַּחְתָּ		הִתְגַּלַּלְתָּ
2 f.	הִתְקַטַּלְתְּ		הִתְבַּרַּכְתְּ	הִתְבַּלַּחְתְּ		הִתְגַּלַּלְתְּ
1	הִתְקַטַּלְתִּי		הִתְבַּרַּכְתִּי	הִתְבַּלַּחְתִּי		הִתְגַּלַּלְתִּי
Plur. 3 m.	הִתְקַטְּלוּ		הִתְבַּרְכוּ	הִתְבַּלְּחוּ		הִתְגַּלְּלוּ
2 m.	הִתְקַטַּלְתֶּם		הִתְבַּרַּכְתֶּם	הִתְבַּלַּחְתֶּם		הִתְגַּלַּלְתֶּם
2 f.	הִתְקַטַּלְתֶּן		הִתְבַּרַּכְתֶּן	הִתְבַּלַּחְתֶּן		הִתְגַּלַּלְתֶּן
1	הִתְקַטַּלְנוּ		הִתְבַּרַּכְנוּ	הִתְבַּלַּחְנוּ		הִתְגַּלַּלְנוּ
INFINITIVE.	הִתְעַמֵּד הִתְקַטֵּל	הִתְבַּרַּךְ	הִתְבַּלַּח	הִתְנַגֵּשׁ הִתְבַּלַּח	הִתְגַּלֵּל	
IMPERATIVE.						
Sing. m.	הִתְעַמֵּד הִתְקַטֵּל	הִתְבַּרַּךְ	הִתְבַּלַּח	הִתְנַגֵּשׁ הִתְבַּלַּח	הִתְגַּלֵּל	
f.	הִתְקַטְּלִי		הִתְבַּרְכִּי	הִתְבַּלְּחִי		הִתְגַּלְּלִי
Plur. m.	הִתְקַטְּלוּ	&c.	הִתְבַּרְכוּ	הִתְבַּלְּחוּ	&c.	הִתְגַּלְּלוּ
f.	הִתְקַטַּלְנָה		הִתְבַּרַּכְנָה	הִתְבַּלַּחְנָה		הִתְגַּלַּלְנָה
PRESENT.						
Sing. 3 m.	יִתְעַמֵּד יִתְקַטֵּל	יִתְבַּרַּךְ	יִתְבַּלַּח	יִתְנַגֵּשׁ יִתְבַּלַּח	יִתְגַּלֵּל	
3 f.	יִתְקַטְּלָה	&c.	יִתְבַּרְכָּה	יִתְבַּלְּחָה	&c.	יִתְגַּלְּלָה
2 m.	יִתְקַטַּל		יִתְבַּרַּךְ	יִתְבַּלַּח		יִתְגַּלַּל
2 f.	יִתְקַטְּלִי		יִתְבַּרְכִּי	יִתְבַּלְּחִי		יִתְגַּלְּלִי
1	אֶתְקַטֵּל		אֶתְבַּרַּךְ	אֶתְבַּלַּח		אֶתְגַּלֵּל
Plur. 3 m.	יִתְקַטְּלוּ		יִתְבַּרְכוּ	יִתְבַּלְּחוּ		יִתְגַּלְּלוּ
3 f.	יִתְקַטַּלְנָה		יִתְבַּרַּכְנָה	יִתְבַּלַּחְנָה		יִתְגַּלַּלְנָה
2 m.	יִתְקַטְּלוּ		יִתְבַּרְכוּ	יִתְבַּלְּחוּ		יִתְגַּלְּלוּ
2 f.	יִתְקַטַּלְנָה		יִתְבַּרַּכְנָה	יִתְבַּלַּחְנָה		יִתְגַּלַּלְנָה
1	נִתְקַטֵּל		נִתְבַּרַּךְ	נִתְבַּלַּח		נִתְגַּלֵּל
PRES. apoc.						
PARTICIPLE.	מִתְעַמֵּד מִתְקַטֵּל	מִתְבַּרַּךְ	מִתְבַּלַּח	מִתְנַגֵּשׁ מִתְבַּלַּח	מִתְגַּלֵּל	



## LECTURE XIV.

## ON THE SYNTAX.

226. IN endeavouring to investigate the principles of the Hebrew Syntax, we shall first consider the nature and construction of propositions; secondly, those of their several parts; and, lastly, shew how these have been combined, according to the Authors of the accents.

2d, In the first place, then, every proposition will be either *general* or *particular*. A general proposition is that which contains a complete sentence, expressive of some general truth, without reference to particulars: as, "Men die." A particular, or singular, proposition (as it is sometimes called), expresses only that which relates to particular individuals: as, "The men die." Hence,

3d, When any general proposition is enounced in Hebrew, the word, or words, used for the purpose of expressing the subject, will, generally, be indefinite: i. e. will not have the definite article, or be otherwise defined;\* while that which is intended to be the most impressive, will stand first in order: e. g. זורע עֹלָה

\* In such expressions as תּוֹרַת יְהוָה תְּמִימָה *the law of the Lord is perfect*, &c. Ps. xix. 8, &c. although the truth is general, the proposition is not so; because it relates to one particular, not to any general, law.

The subject and predicate are, according to the Grammarians of Arabia, two words so placed, that they may be independent of each other in a *grammatical* or *formal* point of view, their relation being purely *logical*. The

author of the *Hidayat oon Nahve* (p. ۳۴) says, المبتدأ والخبر هما اسمان مجردان من العوامل اللفظية أحدهما مسندٌ إليه ويسمى المبتدأ والثاني مسندٌ به ويسمى الخبر نحو زيد قائم والعامل فيها معنوي

יִקְצֹר-אֶוֹן (any one)\* SOWING *iniquity, reaps vanity*, Prov. xxii. 8; כִּמְיֹם עֲמֻקִּים עֵצָה בְּלֵב-אִישׁ (as) DEEP WATERS (so is) *counsel in the heart of man*, Ib. xx. 5.

4th, And, on the contrary, when any particular proposition is to be enounced, the word or words expressive of its subject must be made definite: as, הַנָּחָשׁ הָיָה עָרוּם (as to) THE SERPENT, *he was subtle*, Gen. iii. 1; פְּקוּדֵי יְהוָה יִשְׁרִים (are) THE PRECEPTS OF JEHOVAH *right*, Ps. xix. 9. This holds good whether the proposition be affirmative or negative.

5th, Hence Isa. i. 13, “It is iniquity, even the solemn meeting,” is incorrect; for then we must have had אָנוּ וְהַעֲצָרָה in order to point out the subject as definite. We must consider עֲצָרָה, therefore, as being in apposition with the predicate; and the sense will be: “it is iniquity and a restraint,” or the like.

6th, Propositions may also be *Incomplex, Complex; Simple, or Compound*.

7th, *Incomplex* propositions are those which contain

وهو الابتداء “The subject and predicate are two words construed independently of any GRAMMATICAL government. The first is that of which something is predicated, and is called المبتدأ or, the beginning: the second is that by which this predication is made, and is termed الخبر the enouncer: as, ZAID (is) STANDING. The government of them is regulated by the sense (or, is logical), that is, by the beginning,” or subject matter of the discourse.

This conjunction of words is termed by them الكلام, and is thus described by Ibn ul Hájib: ما تضمن كلمتين بالاسناد ولا يتأتى ذلك الا في اسمين او في فعل واسم. “It is that which comprehends two words in connection with each other, which cannot happen except in the concurrence of two nouns, or, of a verb and noun.” The word constituting the subject (المبتدأ) is, according to *El Hazeri*, placed first, on account of the importance which it holds in the estimation of the speaker or writer.” See Commentary on the *Agrumia*, by Schnabell, Amsterdam, 1755, p. ١٠١-١٠٢.

\* The capitals are intended to point out the words upon which the rule immediately bears.

no qualifying, or otherwise modifying, words in connection with either the subject or predicate. *Complex* propositions are those which have such words. Of the first, בֵּית יֻבְּנָה *a house is built*, Prov. xxiv. 3, is an example. Of the second, בֵּית יֻבְּנָה בְּחָכְמָה *in, or by, wisdom is a house built*, Ib.

8th, *Simple* propositions are those which contain no supplementary or subordinate parts. *Compound* propositions are those which have such parts. Example of the first, בֵּית יֻבְּנָה בְּחָכְמָה *in wisdom is a house built*. Of the second, נְחָה עָלָיו רוּחַ יְהוָה רוּחַ חָכְמָה וּבִינָה *the SPIRIT of Jehovah, the SPIRIT of wisdom and discretion, shall rest upon him*, Is. xi. 2.

9th, Of *Complex* and *Compound* propositions examples will be given hereafter. We shall now proceed to consider the relation of the subject with the predicate; which is indeed necessary to point out the construction of simple and incomplex propositions.

### *Of the Predicate of Propositions.*

227. The predicate of any proposition may consist of nouns attributive or substantive (if predicables), or of verbs or pronouns, as in other languages.

2d, Every proposition, whether general or particular, will, unless something particular require the contrary, have its predicate indefinite. (Verbs, of course, when in the predicate, do not come under this rule, because it cannot be said of them, that they are either definite or indefinite): e. g. שׁוֹחָה עֲמוּקָה זֶנֶבָה *a whore (is) a deep ditch*, Prov. xxiii. 27.

3d, Here, זֶנֶבָה being indefinite, the proposition will be general: and, as the rule requires the predicate also to be indefinite, this becomes a case in which some ambiguity might arise, as to which of the substantives is the subject of the proposition. And such ambiguities are occasionally met with.

4th, Examples of particular propositions : **יְהוָה שֶׁרֶפֶן הָאֵשׁ** *Jehovah* and (as to) **הַחֹמֶת** *THE SERPENT* (he) *was subtle*, Gen. iii. 1 ; \* **יְהוָה מֶלֶךְ** *Jehovah* (is) *king*, Ps. x. 16. With a verb : **בָּרָא אֱלֹהִים** *HE CREATED* (i. e.) *GOD*, Gen. i. 1.

5th, When, however, any thing specific is intended to be enounced by the predicate, it will be made definite : as, **יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים** *Jehovah he is THE GOD, Jehovah he is THE GOD*, 1 Kings xviii. 39.

6th, Here, as both the subject and predicate are made definite, unless a pronoun (as **הוּא** in this instance) be introduced in the place of the logical copula ; or, unless the construction shall otherwise tend to explain the intention of the writer, an ambiguity will arise, as to which of the words so defined is to be considered as the subject : e. g. **אֲנִי־הוּא הַמְדַבֵּר** *I* (am) *he who speaketh*, Isa. lii. 6. Or, taking **הוּא** as the logical copula, *I am the speaker*. But, by inverting the proposition, (as to) *the speaker, it is I*. In all these cases, however, the sense afforded is the same. In others, where it is not, we have no other resource than the order of the construction, or the general sense of the context to guide us.

7th, From this and the case above noticed (Art. 227. 3.) some difficulties will occasionally arise in construing the Hebrew text, particularly in the books of Job, the Psalms, the Proverbs, and the Prophets, where the style is often sententious and the order inverted.

With respect to the last example, it may be remarked, that as the Hebrews have no abstract verb, which can stand for our logical copula *is* ; and, as any pronoun may stand in the predicate of a sentence, due regard must be had to the subject of the context, in order to ascertain which of the pronouns, when more than one is used, is in the predicate : e. g. In Isa. xli. 4, we have **אֲנִי־הוּא** *I he*, where a

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\* Exod. xxxiv. 6, &c. **יְהוָה יְהוָה אֱלֹהֵינוּ רַחוּם וְחַנּוּן** *Jehovah Jehovah* (is) *a God merciful and gracious*, &c. Both the construction and accents require that this passage be thus taken. Our translators, however, have taken it differently.

very slight consideration of the context will shew us, that **אני** is to be considered as being in apposition with the subject of the sentence **יִהְיֶה**, and that **היה** must be in the predicate. See also Deut. xxxii. 39, Neh. ix. 7, Jer. xiv. 22, Isa. xli. 4, xliii. 25, &c.

*Of the Concordance of the Subject with the Predicate.*

228. Whatever is predicated of any thing, must not be incongruous with it, in sense at least; what the grammatical agreement may be, we shall see presently.

2d, As the Grammatical forms of words were perhaps not much attended to in very early times, a difference in termination, for the purpose of distinguishing between the feminine and the masculine gender would, probably, be among the first wanted, particularly in cases wherein there was no other means of intimating of what sex the person spoken of may be. Number would soon be in the same predicament; and hence, such terminations generally agreed upon, and allowed to intimate these particulars; or, other words used at first as attributes, and afterwards abridged and adopted as terminations, would be made to supply these defects. The latter of which I am inclined to believe is the fact.

3d, If, then, it could ever be necessary to make any such distinctions as these, it must have been so in the subjects and predicates of sentences: because, as the one must be known to refer to the other; and, as this could not be pointed out, in many cases, without some mark to apprise us of such relation, these terminations must necessarily have been employed in such cases.

4th, In process of time, however, recourse would be had to the several figures of Rhetoric, such as *Personification*, *Epanorthosis*, *Metonymy*, or the like, each of which would exert a very considerable influence on the

construction of sentences. This is often found to be the case. When, therefore, we are to consider the relation of a subject with its predicate in the Hebrew, it will sometimes be found necessary to have recourse to one or other of these figures.

5th, Generally then, the Predicate is found to agree with its subject in gender and number, considered either in a *logical* or a *formal* point of view.

By *logical* we mean, when the *gender, number, &c.* is regulated, not according to the *grammatical forms* of words, but by their *significations*; in which case they may be influenced by any of the figures of rhetoric, or not. By *formal* we mean, when the *gender, number, &c.* are considered, with reference to the *grammatical forms* only: e. g. **יְרוּשָׁלַם וַיִּהְיֶה נָפֹל** *Jerusalem hath stumbled, and Judah hath fallen*, Isa. iii. 8. Here **יְרוּשָׁלַם** is considered as being feminine, not as to form, but signification (Art. 142. 4.); its predicate, therefore, **נָפֹל**, may be said to be in *logical*, not in *formal*, concordance with it. In the next member, **וַיִּהְיֶה**, though feminine in form, is not considered as being so in signification; its predicate, therefore, is put in the masculine gender, **נָפֹל**.\*

6th, In the example **וְהָיְתָה מִסְלָה** *And (there) shall be a high way*, Is. xi. 16, the concordance is purely *formal*. The same may be said of . . . **וְהָיוּ אֱלֹהִים קְדוֹשִׁים** *God (is) holy ones*, Jos. xxiv. 19; **וְהָיוּ אֱלֹהִים** *They caused me to wander*, (i. e.) *God*, Gen. xx. 13. See also Gen. xxxv. 7, 2 Sam. vii. 23, Jer. x. 10. In all which cases the agreement seems to have been made with reference to the forms only, and not to the significations, of words.†

\* Hence the names of nations, tribes, or families, may be taken either as collective, or as singular, nouns; and the names of regions, cities, &c. as singular feminine nouns, considered as containers, &c. See Exod. xiv. 30, Jer. xlviii. 11, 1 Kings xx. 20, 2 Sam. xvi. 3, Ps. cxiv. 2, Job i. 15. When, however, a verb is used as the predicate, as will be presently seen, the *apparent* nominative is not the *real* nominative or subject: but, as this must be in apposition with the *real subject*, the rule respecting the concordance holds good.

† I am well aware that these and similar passages have been appealed to in support of the doctrine of the Holy Trinity; but, until it shall be made to

7th, The following is an instance of Personification :  
 חֶסֶד-וְאֱמֶת נִפְגְּשׁוּ צְדָק וְשָׁלוֹם נִשְׁקִי *grace and truth have MET each other, righteousness and peace have SALUTED each other*, Ps. lxxxiv. 11 ; i. e. they have met and saluted as men generally do, when on good terms with one another.

8th, The following ones, of Metonymy :  
 הָבָל בְּנֵי-אָדָם \* *the sons of mean men (are) vanity, the sons of eminent men (are) a lie*, i. e. they are in effect as deceptive as vanity, or a lie ; קִירָתָיו עֵץ *its walls (are) wood*, i. e. *made of wood*, Ezek. xli. 22 ; יְהוֹי כְּלֵי הַנְּעָרִים *the vessels of the young made (are) holiness*, i. e. *made holy*, 1 Sam. xxi. 6 ; הַמְּלָאכָה הַרְבֵּה † *The work (is) an increasing*, Neh. iv. 13, i. e. *is in a state of progress*. So we say in English, “ Knowledge is power,” i. e. it is the cause of power ; “ Money is a defence,” is the means of obtaining a defence.

9th, When one Predicate answers to several subjects, differing from each other either in gender, number, or both, it may be put in the plural number, as referring to them all ; or, it may be made to agree, both in gender and number, with the *nearest*, or, with that which might be considered as the most worthy : ‡ e. g. וְאַבְרָהָם וְשָׂרָה וְיִצְחָק *and Abraham and Sarah (WERE) OLD*, Gen. xviii. 11 ; וַיָּקָם אַבְרָמָלֶךְ וַיְכַל שָׂרָה-צָבָא וַיֵּשְׁבוּ *So he*

appear probable, that the Sacred Writers did usually involve doctrines of this kind in the *merc forms* of words, I must be allowed to object to such methods of supporting an article of faith, which stands in need of no such support.

\* See Glass. Philolog. Sacr. p. 838—97. Storr. Observ. p. 13, &c.

† Storr. pp. 11. 17, &c. The use of abstracts for concretes, Storr refers to a Synecdoche, see p. 20 ; and vice versa, p. 21.

‡ The plural is considered as more worthy than the singular, and the masculine than the feminine gender. But, in the last case, the mother will be considered as more worthy than the children.

*arose, (i. e.) Abimelek and Phicol the captain of his host, AND THEY RETURNED, Gen. xxi. 32.*

10th, When, however, the predicate precedes, it generally agrees with the nearest noun; but, when it follows, it will mostly take the plural form, as in the last example. See also Gen. viii. 16. 18, xxxi. 14, xxxiii. 7, Exod. xvii. 10, xxi. 4, xxix. 15, Num. xii. 1, xxvii. 21, Deut. xxviii. 32, Judg. xiii. 20, Ruth i. 3, Est. ix. 31, 1 Chron. xxv. 1, Job xix. 15, Prov. xxvii. 9, Is. xvi. 10, li. 3, Jer. vii. 20, Ezek. i. 11, xxxv. 10.

11th, When the subject is a *Collective* noun, the Predicate may be in the plural number, agreeing with its subject *logically*: e. g. כָּל-עַמָּה נֹאנְחִים *the whole of her people (ARE) SIGHING*, Lam. i. 11; עֶשְׂרֵת צִמְדֵי-כָרֶם יַעֲשׂוּ בֵּית אֶחָת *ten acres of vineyard (THEY) YIELD one bath*, Is. v. 10.

12th, When the subject of any Proposition is found in the *definite* state of construction with any word (see Art. 151.), the predicate is mostly made to agree in gender and number with the last of them, provided the signification of the predicate can apply to both (by the figure *Zeugma*): e. g. קוֹל רֵמִי אָהִיךָ צִעֲקִים אֵלַי *the voice of thy brother's bloods (THEY ARE) CRYING to me,\** Gen. iv. 10; קִישֵׁת נִבְרִים חֲתִים *the bow of the mighty (ones, THEY ARE) BROKEN*, 1 Sam. ii. 4.

See also Lev. xiii. 9, 1 Kings i. 41, xvii. 16, Job xv. 20, xxxii. 7, xxxviii. 21, Jer. iv. 29, x. 22, &c.

\* M. de Sacy says on the Arabic construction which is parallel to this: "On peut regarder la concordance, en ce cas, comme une concordance logique, parce qu'on y a plus égard au rapport logique qui unit les idées, qu'au rapport grammatical qui se trouve entre les mots." Vol. ii. Art. 332. e. g. <sup>أَنَّ</sup> <sup>رَحْمَةً</sup> <sup>إِلَهُ</sup>

اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ *Surely the mercy of God (is) NEAR to those who do good.* And Storr, (Nomen) *rectum numerari debet principale.* Observ. p. 362.

13th, In some cases, however, it is made to agree with the subject : as, כָּל מְלָאכָה לֹא יַעֲשֶׂה *the whole of the work* (it) SHALL *not* BE DONE, Exod. xii. 16.

See also Gen. v. 23, 31, Is. lxiv. 10, Nah. iii. 7, &c. And particularly when the predicate stands first in the order : as, סָרָה תִּנָּאֵת אֶפְרַיִם *the envy of Ephraim* (it) SHALL DEPART, Isa. xi. 13.

*Of the Concordance of the Nominative with its Verb.*

229. The Concordance of a *real* nominative with its verb, is that of a subject with its predicate. By a *real* nominative, we mean, the pronoun which is always inherent in the verb when in the state of conjugation (See Art. 202.). What, therefore, is usually taken for the nominative is, in fact, either a noun or a pronoun put in apposition with this nominative ; and consequently, as before, agreeing either *logically* or *formally* with it, or with the predicate. Considered, therefore, in this point of view, all the cases of apparent discrepancy which can happen under this head, may be resolved into one or other of the preceding ones : e. g. בָּרָא אֱלֹהִים *he created* (i. e.) God, Gen. i. 1.

Here the word אֱלֹהִים is manifestly a plural form : but, as the Being here designated by this word is every where affirmed to be *one*, the agreement between the pronoun inherent in the verb בָּרָא and this word is *logical*, not *formal*. The same may be said of יֹאמֵר אֱלֹהִים *he says* (i. e.) God ; and of many other similar constructions.

2d, Examples of apparent discrepancies in gender and number : 1st, הָיָה חֲזָק . . . הַמִּלְחָמָה *it became strong* (i. e.) *the war*, 2 Kings iii. 26 ; 2d, הָבִיא שְׁפָחָתָךְ *he hath brought* (i. e.) *thy handmaid*, 1 Sam. xxv. 27 ; 3d, יְהִי נַעֲרָה בְּתוּלָה *he may be* (i. e.) *the young woman, a virgin*, Deut. xxii. 23 ; 4th, מַה יִּהְיוּ חֲלֻמֹתָיו *what they will be* (i. e.) *his dreams*, Gen. xxvii. 20 ; 5th, רָאוּ בָנוֹת *they saw her* (i. e.) *daughters*, Cant. vi. 9.

3d, With the apparent nominative preceding : 6th, <sup>يَنْعَمُ</sup> <sup>دَعَتْ</sup> *knowledge . . . it, or he, is pleasant*, Prov. ii. 10 ; 7th, <sup>عَرِيَّةَ</sup> <sup>عَلَّاهُ</sup> (as to) *her cities, it, or he, has ascended*, Jer. xlviii. 15 ; 8th, <sup>يَرْعَوَاتِ</sup> <sup>يَتَامِيمِ</sup> <sup>يَدْبَاهُ</sup> (as to) *the arms of the orphans, it is broken*, Job xxii. 9.

4th, The first five of these examples seem to involve an *Epanorthosis*, a figure constantly used in the Arabic, by which something enounced in a general manner, is afterwards restricted by the addition of other words. Of this the Arabs count four sorts, 1, <sup>بَدَلَ</sup> <sup>الْكُلِّ</sup> *the change of the whole for the whole*, or, when any thing is enounced by one or more words, another enunciation is added to the same effect, but in a different point of view : as, <sup>جَاءَنِي</sup> <sup>عَمْرٌ</sup> *Omar came to me (I mean) thy brother* ; 2, <sup>بَدَلَ</sup> <sup>الْبَعْضِ</sup> <sup>مِنْ</sup> *the change of a part for the whole* : as, <sup>جَاءَنِي</sup> <sup>الْقَوْمِ</sup> <sup>بَعْضُهُمْ</sup> *the people came to me (I mean) some of them* ; 3, <sup>بَدَلَ</sup> <sup>الْأَشْتِمَالِ</sup> *the change of the contained for the container, or, vice versa* : as, <sup>بَدَلَ</sup> <sup>الْغُلَطِ</sup> <sup>زَيْدٌ</sup> <sup>ثَوْبُهُ</sup> *Zaid was stripped (I mean) his garment* ; 4, <sup>بَدَلَ</sup> <sup>الْغُلَطِ</sup> *the change of error* : as, <sup>مَرَرْتُ</sup> <sup>بِكَلْبٍ</sup> <sup>فَرَسٍ</sup> *I passed by a dog (I mean) a horse*. See M. de Sacy's *Gram. Arab.* vol. ii. pp. 225. 394. The *الكافية* by Moolla Jāmi, pp. ٢٤٠-٢٤٥. Glass. edit. Dathe, on the *Epanorthosis*, pp. 1350—2.

In the first example, then, it is generally announced, that some person or thing has acquired power ; it is then added, that this is *the war*. The same may be said of the four following ones. In the sixth example, either a personification is resorted to ; or, some such word as <sup>دَقَرٌ</sup> *affair, matter, thing*, or the like, is to be supplied by the ellipsis : as, *knowledge (it is a person, or thing), that gives pleasure*. In the seventh and eighth, the plurals seem to be taken collectively : as, *her cities (the whole), has gone up*. *The arms of the orphans (the whole), is broken*.

5th, When the verb הָיָה is introduced, it is sometimes found to agree with the subject, at others with the predicate: e. g. נִקְרִים יְהִיָּה שְׂכָרָךְ *thy reward SHALL BE the spotted ones*, Gen. xxxi. 8; שְׂמָמָה תְּהִיָּה הַר-שֵׁעִיר *IT SHALL BE a devastation (i. e.) Mount Seir*, Ezek. xxxv. 15.

6th, So also when a personal pronoun occupies the place of this verb: e. g. חֻקֹּת הָעַמִּים הֶבֶל הוּא (as to) *the statutes of the people*, IT IS VANITY, Jer. x. 3. i. e. taken collectively.

7th, When, however, inanimate or irrational beings are represented as agents, the feminine form of the verb, is, for the most part, preferred: \* e. g. תִּשָּׁטֵף סְבִיחֶיהָ *it bears away (i. e.) her effusions, the dust of the earth*, Job xiv. 19; שְׁפָתַי חֲכָמִים תִּשְׁמֹר *the lips of the wise, it preserves them*, Prov. xiv. 3. See also 1 Sam. iv. 15, 2 Sam. x. 9, Job xii. 7, xx. 11, Ps. cxix. 98, Is. lix. 12, Jer. xlviii. 41, li. 56, Mic. iv. 11.

8th, When the *apparent* nominative is in the definite state of construction (see Art. 151.) with another noun, the verb will occasionally agree with the latter: e. g. פִּילְגֵשׁ כָּלֵב מַעֲכָה יָלַד שֶׁבֶר *the concubine of Caleb (i. e.) Maachah (he) begat Sheber*, 1 Chron. ii. 48. Which is the same case with that detailed (Art. 228. 12.), subject to the figure *Zeugma*.

9th, When *courage, virility, fortitude, efficiency*, or the like, is intended to be predicated of females, verbs expressive of any acts, &c. done by them, seem to be put in the masculine gender for that purpose; e. g.

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\* This is a constant law in the Arabic, and generally in all the dialects of this family of languages, viz. that it is only when the agent is a rational being that the concordance is *formal*.

וְעָמְדִי עִם־הַמֵּתִים וְעִמָּדִי *as ye (women) HAVE DONE (courageously) with the dead and with me*, Ruth i. 8; וַיֵּדְעֻם כִּי אֲנִי אֲדֹנָי יְהוָה *and ye (women) SHALL KNOW (effectively) that I am the Lord Jehovah*, Ezek. xxiii. 49; וַתַּעַשׂי הָרָעוֹת וַתִּזְכָּל: *and thou (fem.) doest evil things, and thou PREVAILEST (manfully)*, Jer. iii. 5.

See also 1 Sam. ii. 20, 1 Kings xi. 3, 2 Kings viii. 6, Is. lvii. 3, Ezek. xxii. 4, Hos. xiv. 1, Job xxi. 10, Cant. ii. 7, iii. 5, v. 8, viii. 4, Est. i. 20, Ezr. x. 44, &c.\*

10th, It has been laid down as a general rule, that the word intended to be considered as the most important in a sentence will stand first (Art. 226. 3.). When, therefore, this happens to be the apparent nominative to a verb, it has generally been termed *the Nominative absolute*.

11th, The office of a nominative absolute is to enounce the subject matter of discourse (p. 282. note); which, as it is done in a manner independent of any of the following context in a *formal* point of view, has been termed *absolute*. Nevertheless, any nouns, pronouns, &c. following, and referring to this nominative, must agree with it either *logically*, or *formally*: e. g. נֶפֶשׁ כִּי־תַחַטָּא . . . וַעֲשֶׂה &c. (as to) *a soul, when it shall sin . . . AND HE DO, &c.*, Lev. iv. 2; i. e. as spoken of a person, וַעֲשֶׂה אֲנָשִׁים נְמָצְאוּ־בָם *and (as to) TEN MEN, they were found among them*, Jer. xli. 8; וּמִכִּיבֶשֶׁת בֶּן־אֲדֹנָיָה יֹאכָל תָּמִיד *but (as to) Mephibosheth, the son of thy master, HE SHALL EAT continually*, 2 Sam. ix. 10; וּפִלְגָּשׁוּ וּשְׁמָה רְאוּמָה וַתֵּלֶד *and*

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\* It is a curious fact, that the Grammarians of Arabia consider females as being *unintelligent* agents, not absolutely, but relatively; and hence they account for these agents having in grammar the same government with collective inanimate nouns. See the Shurho Moolla Jámi, p. ۴۱۹.

and (as to) *his concubine, whose name was Reumah,* SHE ALSO BROUGHT FORTH, Gen. xxii. 24.

12th, There is also a great number of instances, in which the Subject of the discourse is thus absolutely enounced (Art. 226.), by one or more words, which are not apparent nominatives to verbs, but which are nevertheless termed NOMINATIVES ABSOLUTE: e. g. הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ (as to) THE WORDS *which thou hast heard*, &c., 2 Kings xxii. 18; הַדְּבָר אֲשֶׁר-דִּבַּרְתָּ . . . אֵינָנו שׁוֹמְעִים (as to) THE WORD *which thou hast spoken . . . we regard not*, Jer. xlv. 16; וַיִּדְמוּת הַחַיּוֹת מִרְאֵיהֶם and (as to) THE SIMILITUDE *of the living creatures, THEIR appearances*, &c., Ezek. i. 13; וְכָל דְּבַר חֲכָמַת בִּינָה . . . וַיִּמְצְאֵם (as to) EVERY MATTER *of wisdom (and) discrimination . . . so he found them*, Dan. i. 20; אֲנִי הֵנָּה בְרִיתִי אִתָּךְ (as for) ME, *behold my covenant is with thee*, Gen. xvii. 4, &c.

13th, The relative pronoun אֲשֶׁר seems often to be subject to this kind of construction, though always in a subordinate point of view, and when the subject matter of such proposition is not the real subject of the discourse, but is to be referred to it: e. g. אֲשֶׁר תִּדְפְּנוּ רוּחַ (as to) WHICH, *the wind disperses it*, Ps. i. 4; אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי (as to) WHICH, *I commanded thee for not eating of it*, &c., Gen. iii. 11; אֲשֶׁר הָיָה דְּבַר-יְהוָה אֵלָיו (with respect to) WHOM, *the word of the Lord came to him*, &c., Jer. i. 2.

14th, This view of such constructions will account for the apparent pleonasm of the pronoun in Hebrew; and which, in some instances, has found its way into our own version. See also Exod. vi. 4, Lev. xviii. 5, Num. xiii. 27, Deut. xxviii. 49, 2 Kings xiii. 14, Jer. xiv. 1, Ezek. xx. 11, xxxvii. 25, Joel iv. 2, Ps. xcv. 5, and with שׁ Eccles. ii. 21.

15th, From the unconnected situation of words thus

constructed, it will be necessary, in rendering them in our language, and some others, to prefix some such expression as, *with reference to, with respect to, as to, or the like*, otherwise our construing will appear bald and unintelligible. This will account for most of the additional words found within brackets in this work.—There are instances, however, in the Hebrew, in which these supplementary words are given: \* e. g. לְקַדְוָשִׁים אֲשֶׁר-בְּאֶרֶץ AS TO the saints who are in the land, Ps. xvi. 3; לִמָּס מִרְעֵהוּ חֶסֶד AS TO the afflicted man, from his friend (there should be) kindness, Job vi. 14; אֶת-מָקוֹם כִּסְאִי WITH RESPECT TO the place of my throne, &c., Ezek. xliii. 7; וְאֶת-דֹּרֹו and, AS TO his generation, &c., Is. liii. 8.

16th, Any word, like אֲשֶׁר (No. 13,) may be employed as a subordinate nominative absolute, according to the pleasure of the writer; but, when this is done, its connection with some former word, &c., which may involve the real subject matter of the discourse, will be pointed out by the intervention of some other word: e. g. כִּי הַמְּגִיד לִי לֵאמֹר FOR, (as to) him who announced to me, saying, &c., 2 Sam. iv. 10; נִסְ-אֲנִי יִקְרָנִי EVEN, (as to) me, it will happen to me, Eccl. ii. 15.

17th, In some instances, also, we find both the leading and subordinate subject of a discourse placed together, without any such mark of distinction: e. g. וְאַנְהֵנוּ יְהוָה and, (AS TO) OURSELVES, (WITH REGARD TO) JEHOVAH our God, we will certainly not forsake him, 2 Chron. xiii. 10.

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\* So in the Arabic, Gram. Arabe, vol. ii. Art. 158. Also with ل, ف, اِما, &c., passim.

18th, The recurrence of ו, in all such constructions as this, is said to have the effect of pointing out the comparison or correspondence intended to be instituted between the preceding and following member, i. e. the relation between the prodosis and apodosis: e. g. וְאִם יִלְקַח . . . . יִמְעַט הַבַּיִת AND *if the house be small . . . . THEN let him take, &c.,* Exod. xii. 4.

But of this more will be said when we come to treat of the conjunctions.

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## LECTURE XV.

ON THE GENERAL DEPENDENCE OF WORDS ONE UPON ANOTHER.

230. Having considered the structure of incomplex propositions, and endeavoured to reduce to some analogy those apparent anomalies which so much perplex the Learner, we now come to consider that dependence of words one upon another which will take place when propositions become complex, and to investigate the principles by which this is regulated.

2d, It will readily be admitted, that when words are to be added, either for the purpose of defining or modifying the signification of others, or, for completing the ideas conveyed by them, the relation which such words bear to one another must be regulated by some easy and intelligible principles. We shall now proceed to point them out.

3d, The principles found to prevail in the Hebrew language may be reduced to two : viz. *apposition*, and what has been termed *the definite state of construction*, (Art. 151.)

4th, By *Apposition* is meant, the juxta-position of two or more words which are, 1st. either different names for the same idea, or, 2d, being such as are not incongruous with it, are added for the purpose of presenting it in some other point of view, or otherwise to modify and define it : e. g. 1st. יְהוָה אֱלֹהִים *Jehovah Elohim*, presents two words in apposition ; by the first of these the reader is put in mind of that Being alone, who had revealed himself to the Jews ; by the second, the name of any Deity, either true or false. But, when these

two are combined, the sense of the latter is so restricted, as to be applicable to none but the God of Israel. Again, in the example, **הַמֶּלֶךְ דָּוִד** *the king David*. By the first we shall understand *the king*; but by this we shall not know what king is meant. It may be *the king* of Assyria, Samaria, Egypt, or of any other country; but, when the word *David* is added, the phrase becomes perfectly definite. The first of these may be termed *apposition of identity*; the second, of *specification*.

5th, Apposition may also be said to be either *immediate* or *mediate*: *Immediate*, when the words so connected have no intervening word or words: as, **יְהוָה אֱלֹהִים**; *mediate*, when some such word, &c. intervenes: as, **יְשִׁי בֵּית הַלְּחֶמִי** *Jesse the Bethlehemite*.

6th, Under this head we shall consider the construction of attributives with substantives, or when used as adverbs. Nouns used as *specificatives*, i. e. when in apposition with others signifying number, weight, measure, &c. Pronouns demonstrative, interrogative, or personal, when added for the purpose of defining, specifying, or otherwise restricting, the significations of other words.

7th, The other principle just mentioned, by which two or more words are so connected as to present one definite idea, is that which regulates the juxta-position of two or more substantives, or attributives *used as substantives*,\* which are not names for the same thing;

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\* It is usual with writers on the Arabic Grammar to say, when speaking of (what we term) adjectives, or attributives, that they are put to stand for the *essence* or *being* of the person or thing described, including also the properties expressed by such words. So the *Moolla Jami*, on the Gram. of Ibn ul Hâjib,

الوصف وهو كون الاسم دالاً على ذات مبهمّة مأخوذة مع ٤١،  
بعض صفاتها سواء كانت هذه الدلالة بحسب الوضع مثل احمر فانه

but which, having a certain relation to one another, will, by their being combined, afford the idea of *propriety*, *materiality*, *peculiarity*, or the like, which exists between them. This we term the *definite* state of *construction*, generally: but, when the first of two or more such words in construction is an *attributive*, used as a substantive, we shall, for the mere sake of distinction, term this, the *distinctive* state of construction.

8th, This may be considered as being either *immediate* or *mediate*, as before, and for the same reasons.

9th, The complements of all verbs, (i. e. their objective cases, as considered in Latin and other Grammars), whether transitive, intransitive, or neuter; as well as the construction of prepositions, adverbs, or interjections, we shall consider as being regulated by one or other of these principles.

### Remarks.

231. All indefinite attributes found in the predicates of propositions, may be considered as being in the state of *immediate apposition* with the noun, either expressed, or implied, which is the real predicate: e. g. יהוה ירחם ויחנן *merciful and gracious (is) Jehovah*, Ps. ciii. 8, &c.; which, Exod. xxxiv. 6, &c. is given, יהוה אל רחם ויחנן *Jehovah (is) A GOD merciful and gracious*. So the passage פָּשָׁלָה יְרוּשָׁלַם *Jerusalem hath stumbled*, might be thus fully expressed, פָּשָׁלָה יְרוּשָׁלַם עִיר *Jerusalem (is) A CITY (that) hath stumbled*; and hence perhaps, פָּשָׁלָה is put in the feminine form. So Gen. vi. 9, נֹחַ אִישׁ צַדִּיק *Noah (was) a just MAN*.

موضع لذات ما اخذت مع بعض صفاتها التي هي الحمرة.

See also the same sentiment repeated under the *فاعل*, *مفعول*, and *صفة* مشبهة. and Mr. de Sacy's Gram. Arabe, vol. i. p. 228. The same is found to prevail in the Persian, Sanscrit, and Bengáli. On the last, see Mr. Haughton's Gram. p. 35. Art. 120.

2d, It is obvious from the first of these examples, that both רַחוּם and רַחֵם are to be considered in apposition with אֱלֹהִים which is there *implied*, but which is *expressed* in the second. In the last example also the real predicate is expressed (אֵיֶשֶׁת), with which the following word אֵיֶשֶׁת is in immediate apposition. In like manner, in the Arabic, <sup>عَظِيمٌ</sup>ٱللّٰهُ <sup>كَرِيمٌ</sup> is put for <sup>عَظِيمٌ</sup>ٱللّٰهُ <sup>كَرِيمٌ</sup> *God (is) a bountiful God*. Hence

the expressions we so often meet with in the Koran, <sup>عَظِيمٌ</sup>ٱللّٰهُ *God*, or <sup>كَرِيمٌ</sup>ٱللّٰهُ <sup>كَرِيمٌ</sup> *the God of thy fathers*, or, <sup>كَرِيمٌ</sup>ٱللّٰهُ <sup>كَرِيمٌ</sup> *thy God*, or <sup>كَرِيمٌ</sup>ٱللّٰهُ <sup>كَرِيمٌ</sup> *the God of Abraham*, &c. <sup>وَاحِدٌ</sup>ٱللّٰهُ <sup>وَاحِدٌ</sup>, or <sup>وَاحِدٌ</sup>ٱللّٰهُ <sup>وَاحِدٌ</sup> *(is) one God*, according as the grammatical character of the passage may require. Hence, also, the absence of the article universally after the negative

particles <sup>لَا</sup>لَا, <sup>لَا</sup>لَا, <sup>لَا</sup>لَا, &c. *no, not, &c.* because the word thus negatived must necessarily be a predicate, and not a subject as in the

European languages.\* Hence <sup>لَا</sup>ٱللّٰهُ <sup>لَا</sup>ٱللّٰهُ <sup>لَا</sup>ٱللّٰهُ <sup>لَا</sup>ٱللّٰهُ *(as to) God, there is no God besides him, &c.* In all such cases as the above, then, we have a *Nominative absolute* (Art. 229. 10.), or a *Subject*, attended by its predicate, e. g. *as to Jehovah, (he is) a merciful and gracious God*: and so of the rest. Where the subsequent words may also be considered as *specific* (Art. 230. 4.)

3d, In all cases, in which both the subject and predicate are made definite, we have nothing more or less than nouns in *immediate* apposition; where the following ones may be considered as being *specific* as before: and hence the rules relating to the concordance of the subject with the predicate holds good here.

4th, The construction of *apparent* nominatives with their verbs,

\* We say in English, *No one came*; not so in the Hebrew, &c. Here we must say, *Any one came not*, which is much more proper. So <sup>أَبْنُ مَالِكٍ</sup>ٱبْنُ مَالِكٍ

Ibn Málik, in the *Alfia*, <sup>أَوْ</sup>مَفْرَدَةٌ جَاءَتْكَ <sup>أَوْ</sup>مَفْرَدَةٌ جَاءَتْكَ <sup>أَوْ</sup>مَفْرَدَةٌ جَاءَتْكَ <sup>أَوْ</sup>مَفْرَدَةٌ جَاءَتْكَ

<sup>مَكْرُورَةٌ</sup>مَكْرُورَةٌ. Its government is *such*, that <sup>لَا</sup>لَا must accompany an indefinite word, whether it be single or repeated.

has been shewn to be nothing more than nouns, &c. in *immediate* apposition with the real nominatives, and which must always agree with them either in a *logical* or *formal* point of view.

*Of Words in immediate apposition with one another.*

232. When two or more substantives, or attributives used as substantives, are found in Apposition, one or more of them may frequently be considered as occupying the place of adjectives in other languages.\* Examples of

\* Nouns, as already observed, put in apposition, may further be considered in two points of view: the one may be termed *Identity*; as in the phrase יהוה יְהוָה *Jehovah Elohim*: the other, *Specification*, as in the instances

above. This last is termed by the Arabian Grammarians تَمْيِيز specification,

and is thus explained in the *Hidáyat oon Nahve*, p. ١٤٩. التَّمْيِيزُ هُوَ نَكْرَةٌ

تَذَكَّرْ بَعْدَ عَدَدٍ أَوْ كَيْلٍ أَوْ وَزْنٍ أَوْ مَسَاحَةٍ أَوْ غَيْرِ ذَلِكَ مِمَّا فِيهِ

الْإِبْهَامُ وَتَرْفَعُ ذَلِكَ الْإِبْهَامُ نَحْوُ عَشْرُونَ رَجُلًا وَقَفِيزَانِ بَرًّا وَمَنْوَانِ

سَمْنَا وَجَرِيبَانِ قُطْنًا وَعَلِي التَّمْرَةِ مِثْلَهَا زُبْدًا وَقَدْ يَكُونُ مِنْ غَيْرِ مَقْدَارِ

نَحْوُ خَاتَمٍ حَدِيدًا وَسَوَارٍ ذَهَبًا — وَقَدْ يَقَعُ بَعْدَ الْجُمْلَةِ لِرَفْعِ الْإِبْهَامِ عَنْ

نَسَبَتِهَا نَحْوُ طَابَ زَيْدٌ نَفْسًا أَوْ عِلْمًا أَوْ أَبًا. “THE (noun of) SPECIFICA-

TION is always indefinite, and is placed after a noun of NUMBER, MEASURE, WEIGHT, DISTANCE, &c., in which the signification is vague, in order to

render it SPECIFIC: as, twenty MEN, two measures (termed قَفِيز (of) WHEAT,

Two pounds (of) FAT, Two measures (termed جَرِيب (of) COTTON:

or, when speaking of a single date (fruit, saying) زُبْدًا THE CREAM. It is also used when quantity is not meant: as, a ring (of) IRON, a bracelet (of) GOLD. It sometimes comes after a sentence, in order to mark the thing referred to with the greater precision: as, Zaid (is) fortunate (in) PERSON, or, LEARNING, or (in his) FATHER.” The following is the account given of it in

*immediate apposition*: אֲנָשִׁים מְעַט *men, a FEW*, i. e. *a few men*, Neh. ii. 12; אֲמָרִים אֱמֶת *words, TRUTH*, i. e. *true words*, Prov. xxii. 21: שֶׁה בָּרָה *a sheep, FATNESS*, i. e. *fat sheep*, Ezek. xxxiv. 20.

2d, Examples, in which the latter designates the materials, metal, &c. out of which the first is made: כֶּבֶדִּים כֶּסֶף *two talents (of) SILVER*, 2 Kings v. 23; הַבֶּקֶר\*

the *Alfia* of Ibn Málik: اِسْمٌ بِمَعْنَى مِّن مِّبِينٍ نَّكَرَةً. يَنْصَبُ تَمْيِيزًا بِمَا  
 i. e. A noun which,

in the signification of *of*, explains something that is vague, is placed, for the sake of specification, in juxta-position with the word so restricted: as, a *span (of) EARTH*; a *measure (termed قَفِيز) of WHEAT*; *two pounds of HONEY*, or *of DATE FRUIT*.

According to the opinion of El Aklfash, الاخفش, and Soheili سهيلي, as recorded by El Azheri (Schnabell's Com. on the *Agrúmia*, p. ٨٢) and condemned by him, this construction is to be considered as a species of the *Izáfut*, or definite state of construction; which is no doubt erroneous.

\* We have a construction, perfectly parallel to this, which M. de Sacy has put down in his *Gram. Arabe*, (vol. ii. p. 110.), as being anomalous: it is given in these examples: viz. الْقُرَامِي الْخَشَبِ *the billets, the wood*, i. e.

*the wooden billets*. So الصُّلْبَانِ الْخَشَبِ, الْخَرَارِيبِ الذَّهَبِ and  
 الْخَبْزِ الشَّعِيرِ. So in the tale of *Sindbad*, by Langlés, السُّرُوجِ الْخَشَبِ

p. ١٤, and without the article لَوْحِ خَشَبِ p. ١٦. There is no reason, however, for supposing, as M. de Sacy does, that this construction is modern; nor, that these are to be considered as nouns in the *definite* state of construction. The fact is, they are mere nouns in apposition, and involve the rhetorical figure which the Arabs term بَدَل, and we, EPANORTHOSIS.

הַנְּחֹשֶׁת *the oxen*, THE BRASS, i. e. *brazen*, 2 Kings xvi. 17; טוֹרִים אָבֵן *orders (rows) stone*, i. e. *of stone*, Exod. xxviii. 17.

3d, So also, when the latter word signifies the person, thing, &c. numbered, measured, or weighed; and the preceding one the name of the measure, &c.; e. g. שְׁנַתִּים יָמִים *two years*, DAYS, i. e. *the space of two years*, Gen. xli. 1; שָׁבָעִים יָמִים *weeks*, DAYS, i. e. *the space of certain weeks*, Dan. x. 3; אֵיפָה שְׁעָרִים *an ephah (of) barley*, Ruth ii. 17; סָאֵה-סֵלֶת *a seah (of) fine flour*, 2 Kings vii. 1.

See also Gen. xv. 1, Num. ix. 19, 20, xxviii. 23, 1 Kings xxii. 17, Neh. ii. 12, Prov. xxii. 21, Is. x. 19, xxx. 20, 33, &c.

4th, Apposition may also take place *mediately*, i. e. when one or more words intervene between the nouns to be thus construed.

Under this rule may be placed all those examples, in which Schröderus has said, "*Emphatica est construendi ratio*," &c. (Synt. R. 18.) which, however, are nothing more than words put in *mediate* apposition with others, i. e. having an intervening particle expressed; and which seems to be added rather for the purpose of modifying the signification of the preceding word, than for adding emphasis to the context: e. g. כִּי בָרַע הוּא *for he is in evil*, i. e. *in an unfortunate situation*, Exod. xxxii. 22; בְּהֹלֶנֶשׁ דְּרָכָה *in holiness (is) thy way*, Ps. lxxvii. 14; יְהוָה יִהְיֶה בְּכִסְלֶךָ *Jehovah shall be in (or for) thy confidence*, Prov.

This construction may also be explained, by supposing the proposition من

to be omitted, which has been adopted by El Azherí, الأزهرى, in his Commentary on the *Agrúmia*, published by Schnabell, p. ٨٣. But I prefer the former method. See also Josh. iii. 14, 2 Kings ix. 4, 1 Chron. xv. 27, 2 Chron. xv. 8, Ps. lix. 6, Jer. xxxviii. 6. In which there seems to be an excess of the definite article, but which may be accounted for without having recourse to the ellipsis as Schröderus has done. Synt. R. III.

iii. 26 ; \* אֲדָרְכִי בְּסִמְכֵי נַפְשִׁי \* the Lord (is) AMONG the sustainers of my soul, Ps. liv. 6.

See also Ps. lxxxix. 14, cxviii. 7, Prov. xvi. 6, Is. xl. 10, Hos. xiii. 9.

5th, Words are sometimes put in the mediate state of apposition by means of a conjunction. This is generally termed Hendiadys. Examples : עִיר וְאָם a city AND mother, i. e. a mother city, or metropolis, 2 Sam. xx. 19 ; בְּרָמָה וּבְעִירוֹ in Ramah AND in his own city, i. e. in his city Ramah, 1 Sam. xxviii. 3 ; בְּבִלְי הָרָעִים וּבִילְקוּט in the shepherds' vessel, AND in the bag, Ib. xvii. 40.

See also Is. xxxvii. 18, 2 Chron. xvi. 14, Ps. lxvi. 20, Dan. iii. 5, viii. 10, &c. And in the New Test. Acts xiv. 13, xxiii. 6, Eph. ii. 3, &c.

### On the Nouns of Time and Place.

233. Under this head may be placed certain words, signifying the time or place in which any thing is done, the construction of which in the Arabic is *absolute* ;†

\* M. de Sacy remarks on the expression <sup>لَقْمَانُ</sup> <sup>حَكِيمًا</sup> كَانَ Lockman was a wise (man), Gram. Arab. vol. ii. p. 74. . . . “enfin <sup>حَكِيمًا</sup> sage, est un terme circonstanciel ou modificatif, un sur attribut . . . exprime sous une forme adverbiale, e qui équivaut a <sup>بِحَكِيمٍ</sup> , ou à <sup>وَهُوَ حَكِيمٌ</sup> .” And in a note, “C'est ainsi que l'on peut dire <sup>مَا زِيدَ كَاذِبًا</sup> ou <sup>بِكَاذِبٍ</sup> , ou <sup>مِنَ الْكَاذِبِينَ</sup> ; a la lettre, non Zeidus mendacem, ou in mendaci, ou ex mendacibus.”

† These are termed <sup>ظُرُوفُ الْمَكَانِ وَالزَّمَانِ</sup> ظروف المكان والزمان containers of time and place : e. g. <sup>صَوْمُوا أَيَّامًا مَعْدُودَةً</sup> صوموا fast ye (for) days numbered ; <sup>أَمَامَ الْمَسْجِدِ</sup> أمام the mosque before the mosque, Gram. Arab. M. de Sacy, vol. ii. p. 59. 60, &c.

these words, are, therefore, construed by them as being in the objective case, and not standing in need of any intervening particle: e. g. שְׁנָתַיִם וָיָמִים *two years* (as to) DAYS, the space of two years, Gen. xli. 1; וְהָיָא יֹשֵׁב פֶּתַח-הָאֹהֶל *and he standing* (in) THE OPENING *of the tent*, Gen. xviii. 1; וַעֲמַד פֶּתַח הָאֹהֶל *and it stood* (at) THE OPENING *of the tent*, Exod. xxxiii. 9; עֲמֻדִים מִזְרָחָה לְמִזְבֵּחַ *standing* (at) THE EASTERN PART *of the altar*, 2 Chron. v. 12.

As the construction of the numerals will occasionally require the application of our other principle, which we have termed that of “*definite construction*,” its consideration will be postponed till we come to treat on that subject.

The preposition, however, is sometimes used: e. g. יִתְּצְבוּ בְּתַהֲתִית הָהָר *they stood* BENEATH *the mount*, Exod. xix. 18.

2d, In all these cases, as the qualifying word seems to have no *formal* connection with the word qualified, its position may be termed *absolute*: and, in this point of view, it may be said to have the same relation to the word qualified, that an adverb has when used for the purpose of qualifying a verb.

3d, We sometimes find a pronoun joined with the first of such nouns: as, מָדוּ בָר *HIS GARMENT* (of) *linen*, Lev. vi. 3; מַחֲסִי-עוֹ *MY REFUGE* (of) *strength*, Ps. lxxi. 7.

See also 1 Sam. xxii. 13, Is. xxxi. 7, Lam. iv. 17, Ezek. xvi. 27, &c.\*

4th, Attributives in Hebrew being considered as including some substantive in their signification (see Art. 230. 7.), need not, when put in apposition with other substantives, be made to agree with them *formally*,

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\* Examples of this description have been improperly laid down by Schræderus as being in the *definite* state of construction. Synt. R. 10.

in the same gender and number: e. g. עֹלָה כָּלִיל *an offering, a COMPLETE ONE*, i. e. *a complete offering*, 1 Sam. vii. 9; בָּשָׂר בַּשָּׂדֶה טֶרֶף *flesh in the field, TORN (flesh)* i. e. *flesh torn in the field*, Exod. xxii. 30; לְעַם לְצִיִּים *for a people, for THE DESERT-ONES*, i. e. *for those inhabiting the desert*, Ps. lxxiv. 14.

See also Gen. xxiii. 3, Exod. xxix. 22, Deut. xiii. 17, 1 Kings xix. 11, Ps. xvii. 13, lxxiii. 10, Ecc. xii. 13, Cant. iv. 2, Jer. xx. 9, xxi. 13, Ezek. viii. 3, xxix. 1.

5th, When, however, attributives are put in apposition with substantives, they must agree with them *in a logical point of view* at least; i. e. if the substantive is either definite or indefinite in signification, the attributive must also be made definite or indefinite. As to number and gender, the agreement is that of a predicate with its subject (see Art. 228, &c.). And, with respect to the order, it will be the same as before (Art. 226. 3.): e. g. אִישׁ חָכָם *a man, WISE*, 2 Sam. xiii. 3; שׁוֹחָה עֲמוּקָה *a ditch, DEEP*, Prov. xxiii. 27; רַבִּים צִידִים *MANY hunters*, Jer. xvi. 16; הַדְּבָרִים הָאֵלֶּה *the words, THESE*, Gen. xlviii. 1; הָאָרֶץ הַזֹּאת *the land, THIS*, Ib. v. 4; בְּנֵיךָ הַנּוֹלָדִים *thy sons, THE BORN ONES*, Ib. v. 5.

6th, Pronouns have the property of making the words to which they are attached definite; and hence, in the last example, the article is necessarily affixed to the attribute נולדים. Hence also, it is only when the antecedent is definite, that the relative pronoun אֲשֶׁר, or any equivalent term, being also definite, ought in any case to be introduced: e. g. הָאִשָּׁה אֲשֶׁר גָּתַתָּה עִמָּדִי *THE woman, WHOM thou hast placed with me*, Gen. iii. 12; מִי־יָדָה רָעָה אֲשֶׁר יַעֲמֵד *who (is) THIS shepherd who standeth?* Jer. xlix. 19; מִי־הָאִישׁ הַלָּזֶה הַהֹלֵךְ *who (is) THIS MAN, THE (one) walking*, Gen. xxiv. 65. But, to this rule, there are many exceptions.

7th, In some instances, however, the attribute appears to be made definite, when the preceding substantive is not so: as, בְּיַד מַלְאָכָיו הַבָּאִים *by the hand of messengers, THE coming ones*, Jer. xxvii. 3; עֲבָדִים הַמִּתְפָּרְצִים *servants, THE runaways*, 1 Sam. xxv. 10. But, in these cases, we seem to have an *Epanorthosis*: as, in the first case,—*I mean those who are coming*, &c. (see Art. 229. 4.).

8th, In other cases, the latter is without the article when the first is not: as, תְּדִיר אֶחָד *THE ba-ket, one*, Jer. xxiv. 2; לְעֵינֵי הַגּוֹיִם רַבִּים *in the eyes of THE nations, many*. Ezek. xxxix. 27; אֶת־הַעֲגֹלָה הַדְּשָׁה *the new cart*, 2 Sam. vi. 3. But, in these instances, we have probably an ellipsis of one of the words so connected: e. g. תְּדִיר דִּיר אֶחָד *as to the basket, one basket*, &c.: or, the latter word may be considered as *specific*: in which case the article is necessarily omitted; and so of the rest.

9th, Proper names are definite in their own right: they do not, therefore, receive the article. Nor will two nouns in the state of definite construction admit of the article being prefixed to the first: as, הַדִּבֵּר יְהוָה or הַדִּבֵּר הַמֶּלֶךְ: because, in all these cases, the last word, whether it be a proper name, and therefore definite in itself, or, an appellative with an article, is added for the purpose of defining the first; which will not then admit of being made still more so, by the further addition of the article.

10th, There are, however, many examples in which this doctrine about the force of the article seems to be contravened, and in order to be able to account for these, it becomes necessary here to consider the principles by which the use of the article is regulated.

11th, The article, then, seems to be used for two purposes generally (Art. 193. 14.): one, to point out any person or thing already mentioned or well known: as, הָאָרֶץ *the earth*, Gen. i. 2, which had just been mentioned; or, הַשֶּׁמֶשׁ *the sun*. The other, to restrict the bearing of any generic, abstract, or other noun, to the peculiar *property, quality*, &c. expressed by such word; which may hence be considered as an individual, event, &c. thus distinctly characterised, rather than as including the whole class in a general or vague manner, as would

otherwise be the case: e. g. Gen. xviii. 25, חָלָלָהּ לָךְ מַעֲשֵׂת פֶּדָבָר הַזֶּה לְהָמִית צָדִיק עִם־רָשָׁע וְהָיָה כַּצָּדִיק  
*far be it from thee to do after this manner, to put to death* RIGHTEOUS *and* EVIL; *so, THOSE WHO ARE TRULY RIGHTEOUS shall become as THOSE WHO ARE WICKED: or, and thus* THE TRULY RIGHTEOUS MAN *shall be* (considered hereafter) *as* THE WICKED ONE. So Ib. xiii. 7, וְהַכְנַעֲנִי וְהַפְּרִזִּי אֵין יֹשֵׁב בְּאֶרֶץ  
*and* THE CANAANITE *and* THE PERIZZITE *dwelt then in the land.* So also with respect to abstract nouns: 1 Kings vii. 14, וַיִּמְלֵא אֶת־הַחֲכָמָה, וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בְּנֹחַשׁת  
*and, he is filled with* SUCH WISDOM, *and* INTELLIGENCE, *and* KNOWLEDGE, (as are necessary) *for making all work in brass,\* &c.* See also Gen. xxiii. 17, חָצֵץ; Deut. xxxii. 4, הַצּוּר; 2 Sam. xii. 7, הָאִישׁ, &c.

12th, The reason of the rule seems to be this. These generic, or abstract, nouns may be considered as proper *names* for the ideas for which they severally stand; and, therefore, as being definite within themselves to a certain degree. But, as they may stand for any individual of the species to which they belong, and, likewise, for every individual, they may also represent whole classes. In this case, the addition of the definite article can affect their signification in no other way, than by giving a sort of importance, not to such class or individual, but to the *property* expressed by its name. And, *vice versá*, any proper name receiving the definite article, will necessarily become an attribute expressive of the properties, &c. expressed by such name.

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\* This appears to me to be equivalent to the use of the Arabic and Persian *ی*, which is termed جنسی of kind: as, اِبْرَاهِیْمِی one like Abraham, faithful;

آن حَاطِمِی one liberal as Hatim Tai: which is sometimes also preceded by آن کریمی in the Persian; as, آن کریمی that bountiful one, such a bountiful one. See M. de Sacy's notes on the Pend-namèh of Attar, p. 13.

13th, Hence, we find words used as proper names, sometimes with, and at others, without, the definite article: e. g. הַיַּרְדֵּן *the Jordan*, Jer. xii. 5, xlix. 19; but Job xl. 23, &c. יַרְדֵּן *Jordan*; הַיָּאֵר *the Nile*, Gen. xli. 1, 2. 18; but יָאֵר Isa. xix. 7, xxiii. 3, Zech. x. 11; הַלְבָּנוֹן *the Libanus*, Deut. iii. 25, &c.; but Ps. xxix. 6, &c. לְבָנוֹן as a proper name; הַפְּרָמֶל 1 Sam. xv. 12, &c. but פְּרָמֶל Josh. xv. 55. So הַפֶּשֶׁן and פֶּשֶׁן, הַפְּעוֹר and פְּעוֹר. So also in the names of men: הָעֶנְקָה Num. xiii. 22. 28, but עֶנְקָה Deut. ix. 2; הָאֲרוֹנָה 2 Sam. xxiv. 16; הַמָּגֹג Ezek. xxxviii. 2, &c.\* See Nold. Concord. Part. annot. and vind. p. 855, &c.

14th, This sometimes takes place also, when a proper name is compounded of two words put in the definite state of construction: as, הָאֲרִיֶּבֶת הַקְּרִית Neh. xi. 25, but הָאֲרִיֶּבֶת Gen. xxiii. 2. So הַקְּרִית הַיְעָרִים Jer. xxvi. 20, but הַקְּרִית יְעָרִים Josh. ix. 17, &c.

15th, A case similar to this occurs in the Arabic, though not in proper names, which has given endless trouble to the Grammarians who have attempted to explain it. See the Shurho Moolla Jāmi,

pp. ۲۱۰, ۲۱۱. The examples are جَانِبَ الْغَرْبِيِّ, مَسْجِدُ الْجَامِعِ,

بِقَلَّةِ الْحَمَقَاءِ, and صَلَوةُ الْأَوَّلِيِّ. Now, if we consider the last word, in each of these cases, as being an attribute including a substantive noun in its signification, just as the Moolla himself has taught us (Art. 230. 7.), we shall have nothing more than two nouns in the definite state of construction: as, *the mosque of the worshippers*, &c.

\* In the كِتَابُ الْمَظْهَرِ فِي اللُّغَةِ by Essoyuti, we have the following remark to this effect: فان قيل فالفرات أيضاً معرفة فلم دخلته الالف واللام فالجواب ان ذلك جائز في كل معرفة اصله الوصف كالعباس والحارث والفرات هو الماء العذب قال تعالى واسقيناكم ماءً فَرَاتًا. If it be said, Why is EL FARAT, with the article, when its addition is not allowable? The answer is, that this is allowable in all proper names, the origin of which is AN ATTRIBUTIVE: as, العباس EL ABAS; الحارث EL HARITH. And as to EL FARAT, its signification is, THE SWEET WATER: as it is said in the Koran, “ And we will surely water you with sweet water.” (Sur. 77.).

The solution offered by the Moolla is incapable of affording any idea, as far as I can see, viz. مسجد الوقت الجامع.

16th, For the Moolla's account of the usage of the article just noticed, see the Shurh ul Káfia, p. ۳۲, &c. where he tells us, that the word الأسد <sup>اسد</sup> *El Asad*, although with the definite article, is to be taken as being indefinite. Compare 1 Sam. xvii. 34, הַיָּאֲרִי and הַדֹּב, put for a lion, and a bear, not the lion, &c. See also Mr. de Sacy's Gram. Arab. vol. i. pp. 326—8, vol. ii. p. 276, &c.

17th, Some appellatives which are much in use, seem to take the article by way of distinction: as, הַבְּיָאֵר *the well*, Exod. ii. 15; הַפֶּעַר *the servant*, Gen. xviii. 7, &c., just as we use the correspondent words in English, without intending to make the word definite. For a similar reason perhaps others omit it: as, מֶלֶךְ רַב *great king*, for the great king, Ps. xxi. 2, xlv. 16, xlviii. 3, xlix. 7, lxii. 1, Est. i. 9. So נֶשֶׁמֶשׁ for הַנֶּשֶׁמֶשׁ Ps. lxxii. 17, Jer. xxxi. 35, &c. So אֶרֶץ for הָאֶרֶץ Ps. ii. 2, Job iii. 14, xxxv. 11, &c.; and אֱלֹהִים frequently for הָאֱלֹהִים.

234. Words generally construed as adverbs are nothing more than verbal nouns, attributes, or particles, put in *immediate*, or *mediate*, apposition with those which they are intended to qualify.\* The order is regulated as before (Art. 226. 3.). Examples of such words in *immediate* apposition: פָּקוּד פָּקֹדֶתִי *visiting*,† *I have*

\* The construction is here, as before, *absolute*, when immediate. This is termed by the Arabian Grammarians <sup>الحال</sup> *i. e. the state*; and, as with them it consists of one or more words added for the purpose of qualifying either the subject or object of a verb, it must necessarily be an attributive. Mr. de Sacy seems to have confounded the <sup>حال</sup> *حال* with the <sup>تمییز</sup> *تمییز*. The principle, however, is the same in both.

† Ibn Malik says on the use of the Infinitive thus added, اَنْتَخِبَ. تَوَكَّيْداً. “It is selected for <sup>او نوعاً یبین او عدد.</sup> *او نوعاً یبین او عدد*. کسرت سیرتین سیر ذی رشد <sup>ص</sup> *کسرت سیرتین سیر ذی رشد* for the purpose of giving emphasis, or specifying, or to intimate number: as, *I went two journeys*, or, *on a journey of observation*.”

*visited* (or will surely visit); וַיֵּנֶשׁ הַפִּלְשְׁתִּי הַשָּׂכָם וְהָעָרָב *so the Philistine approaches* EARLY and LATE, 1 Sam. xvii. 16.

See also Gen. iv. 25, xxiii. 17, Exod. iii. 15, xxxii. 8, Deut. xi. 17, xxxii. 12, xxxiv. 10, Josh. vii. 20, Jud. xiii. 8, 1 Kings xxi. 27, 2 Kings xix. 17, Neh. ii. 2, Job xxxiii. 3, Ps. xxv. 3, Prov. xv. 24, xxxi. 9, Jer. xlviii. 10, Dan. viii. 9, Mic. ii. 8, &c. with passive verbal nouns, Gen. xvii. 13, xl. 15, Lev. xix. 20, Num. xi. 4, 1 Sam. ii. 27, 2 Sam. xvii. 10, 1 Kings xx. 39. So with adjectives or substantives: see Gen. xxxviii. 28, Eccl. vii. 16, Dan. xi. 3, 1 Chron. xxix. 9, Jer. li. 39, &c.

2d, Examples of such words in *mediate* apposition with others, i. e. with some particle or other word or words intervening: וַתֵּן-אֶכָּל לְמַרְבֵּיר *he giveth food to abundance*, i. e. abundantly, Job xxxvi. 31; יִבְרָחוּ בְהִתְחַבֵּא *they fled in becoming hidden*, i. e. secretly, Dan. x. 7.

See also Gen. iv. 15, Exod. xxv. 20, Numb. x. 31, Josh. xxiv. 14, Jud. vi. 22, ix. 16, 19, 2 Sam. iii. 27, xviii. 5, Job xxxiv. 27, Ps. ix. 9, xxxi. 24, Isa. xxvi. 13, xxxii. 1, Jer. v. 2, vi. 14, viii. 11, xxxviii. 4, Hos. ii. 20, Mic. vii. 3, Zech. xi. 7.

3d, In all these cases, *specification* is obviously the purpose for which such words have been introduced. With verbs, these will necessarily be construed as adverbs; but, with nouns, as adjectives, attributes, or the like. The addition of the particle can have no other influence than that of making the passage more specific, or in some way or other modifying it.

4th, Hence, when it is necessary to express the *commencement, repetition, hurry, progress, the ability of effecting, intensity, certainty, &c.* of any action, passion, &c. it may be done, either by putting two verbs in the tense and person suitable to the passage, with or without the copulative conjunction; or, by one verb only in such tense and person, and the other, either in the Infinitive, or in the Participial, form:\* e. g. דָּחַל רָשׁ

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\* This, according to the Moolla Jāmi, is done either for the purpose of

*begin, possess*, i. e. begin to possess, Deut. ii. 31; *וַיִּטַע נֹחַ . . . וַיִּטַע כֶּרֶם* so Noah begins . . . and plants a vineyard, i. e. to plant, Gen. ix. 20; *לֹא תוֹסִיף* do not repeat (that) they call thee, i. e. do not allow them again to call thee, Is. xlvii. 1; *וַיִּסַּף שְׁלַח* and he repeats sending, i. e. he sends again, Gen. viii. 10; *לֹא אֶסֶף לְקַלֵּל* I add not to curse, i. e. I will not curse again, Ib. v. 21; *וַתַּמְהֵר וַתִּתֵּר* so she hastes and puts down, i. e. hastens to put down, Gen. xxiv. 18; *מִדּוּעַ מְהֵרָתָן בָּא* why have you hastened coming, i. e. to come, Exod. ii. 18; *וַיִּדּוּר הַלֵּךְ וַיַּחֲזֵק וּבֵית שָׁאוּל הַלְכִים* so David (was) proceeding and becoming strong; but the house of Saul (was) proceeding and becoming weak, i. e. David becomes gradually stronger, &c. 2 Sam. iii. 1; *אֲוִיבֵל נִפְחֵ-בּוֹ* I may be able (that) we may smite him, Num. xxii. 6; *נִפְרָצָה נִשְׁלַחָה* let us spread out, let us send, i. e. let us send out extensively, 1 Chron. xiii. 2.

See also Gen. viii. 3, 5, xii. 9, 11, xxv. 1, xxvi. 13, 18, xxx. 31, xxxvii. 33, Exod. xix. 19, Jud. iv. 24, 1 Sam. ii. 26, iv. 14, xiv. 19,

rousing the hearer, or to prevent mistake (Com. on Ibn ul Hájib, p. ۲۳۵-۶.).

His words are: *وَذَلِكَ أَمَّا لِدَفْعِ ضَرْرِ الْغَفْلَةِ عَنِ السَّمَاعِ أَوْ لِدَفْعِ ظَنِّهِ* *بِالْمُتَكَلِّمِ الْغَلَطَ. وَذَلِكَ الدَّفْعُ يَكُونُ بِتَكَرُّرِ اللَّفْظِ نَحْوَ ضَرَبَ زَيْدٌ زَيْدٌ أَوْ* and this," he adds, "is done by repeating the word: as, *He struck* (i. e.) *Zaid, Zaid: or, he struck, he struck* (i. e.) *Zaid*. But, it is not to the repetition of the same words that this rule is confined, any other words may be added, as the sense may require. So Zúzení on the Moallakah of

الاقواء والآفَار . . . جمع بينهما لضرب من التاكيد: Antara Ed. Menil. v. 5: *كما قال طرفة متي ادن منه يناء عني ويبعد* i. e. The becoming void and desert. These words are conjoined for the purpose of strengthening the passage, just as the poet Tarafat has said, When I come near him, he wanders and separates from me."

xvii. 41, xix. 8, 2 Sam. xviii. 25, Is. vi. 13, xlix. 4, Jer. xii. 2, xiii. 18, Hos. ix. 9, Jonah i. 11, Ps. xxxiii. 3, lxxviii. 38, cxiii. 5; and, for the New Testament, see Glass. pp. 273, 275—6, 277—9, &c.

5th, The repetition of nouns or particles is often recurred to, for the purpose of denoting *distribution*, *diversity*, *comparison*, or the like: e. g. שְׁנַיִם שְׁנַיִם בָּאוּ *TWO (and) TWO came they to Noah*, Gen. vii. 9; בֵּין עֶדֶר וּבֵין עֶדֶר *between flock and between flock*, Gen. xxxii. 17: וַיִּלָּקְטוּ אֹתוֹ בַּבֶּקֶר בַּבֶּקֶר *and let them collect it MORNING by MORNING*, Exod. xvi. 21; אֶבֶן וְאֶבֶן גְּדוֹלָה וְקִטְנָה *STONE and STONE, a great and a small (one)*, i. e. diverse weights, Deut. xxv. 13; בְּלִב וּלִב יִדְבְּרוּ *in HEART and HEART they speak*, i. e. while they profess one thing they mean another, Ps. xii. 3; וְהָיָה כַּעַם פֹּכְחָן בַּעֲבָד *it shall be, LIKE people LIKE priest, LIKE servant LIKE master, &c.*, Isa. xxiv. 2; אֲזִי וּכְחֹתִי עָתָה *as my STRENGTH (was) then, EVEN SO (is) my STRENGTH now*, Jos. xiv. 11.

See also Gen. vii. 2, xviii. 25, xliv. 18, xlvii. 3. 19, Exod. vii. 19, xiv. 20, Deut. xxv. 13, Jud. viii. 18, 1 Sam. xxx. 24, 1 Kings xiv. 5, xx. 40, xxii. 4. 20, 2 Kings iii. 7, Is. xvi. 7, Ezek. xviii. 4, xxxvii. 7, Ps. xx. 8, cxxxix. 12, Prov. xx. 10. 23, Eccl. iii. 19, 1 Chron. ix. 27. 32, 2 Chron. xiii. 11.

6th, When, however, the demonstrative pronouns are used; or, a singular personal pronoun, referring to an antecedent in the plural number, distribution is generally intended: e. g. זֶה אֵלֶּה *this to this*, i. e. one to another, Exod. xiv. 20; גֵּדֶר מִזֶּה וּגֵדֶר מִזֶּה *a wall from this, and a wall from this*, i. e. on each side, Num. xxii. 24; כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וַיִּתֵּן יְהוָה *when thou goest to the war against thy enemies, and Jehovah shall give HIM*, i. e. *wholly, or every one of them*, Deut. xxi. 10; וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתְּצַפֵּנוּ *so the woman takes BOTH OF THE MEN and hides HIM*, i. e. *wholly, or each one of them*, Josh. ii. 4.

See also, for the first case, 1 Kings xxii. 20, Ps. xx. 8: for the second, 2 Kings iii. 3, Ps. xxxv. 8, &c.

7th, The context will generally be sufficient to inform us, whether we are to consider these repetitions as emphatical, or distributive. There are, however, other instances of repetition, which fall under neither of the preceding heads, but which are to be ascribed to the simple and unpolished usage of a venerable antiquity. Such is the repetition of the word **לְאִמֹר** 1 Kings ii. 4, &c. Of whole sentences: as, Gen. vi. 22, xiii. 5, 6, xiv. 5, 8, xxiv. 37, 1 Sam. x. 9. The introduction of words apparently superfluous: as, "*he lifted up his eyes, feet,*" &c. Gen. xiii. 10, xviii. 2, xxix. 1, Dan. x. 5: "*he put forth his hand,*" Gen. viii. 9, 2 Kings vi. 7, &c.; "*they arose,*" Jos. xviii. 4; "*and it came to pass,*" **וַיְהִי**, **וַיְהִי**; and "*behold,*" **הִנֵּה** passim.

### *Of the emphatic repetition of Words or Phrases.*

235. If, upon the addition of one word or phrase, another will be made more definite, specific, &c., then, also, upon the repetition of either, a still greater definiteness, perspicuity, energy, fervency, or the like, will be given to the context.\* e. g. **שׁוּבוּ שׁוּבוּ מִדְּרָכֵיכֶם** TURN YE, TURN YE, *from your evil ways*, Ezek. xxxiii. 11; **רִיבוּ בְּאִמְכֶם רִיבוּ** CONTEND *with your mother*, CONTEND YE, Hos. ii. 4; **הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה** THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH, THE TEMPLE OF JEHOVAH (are) *these*, Jer. vii. 4.

I. e. They insisted that the idols, which were called *temples*, (**הַיָּאִילִם**, see Pococke's Spec. Hist. Arab. p. 91.) REALLY contained the Deity. For similar expressions, see Is. xxxviii. 19, xliii. 25, Ps. xciv. 3, Cant. vii. 1, &c.

2d, So with the pronouns: **מִשְׁנֵבִי וּמִפְּלִטָּיִלִי** *my high*

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\* For similar examples in the Arabic, see Mr. de Sacy's Gram. vol. ii. Art. 671—2—676; Moolla Jāmi's Commentary on the Kafīa, p. ۲۳۵. And with the pronouns, Mr. de Sacy's Gram. vol. ii. pp. 359, 360.

*tower, and MY deliverer FOR ME, i. e. my sure deliverer, Ps. cxliv. 2; מִי יִתֵּן מוֹתִי אֶנִּי תַּחְתָּךְ who will put MY DEATH, MINE, in the place of thine! i. e. O that some one had slain me, even me, instead of thee! 2 Sam. xix. 1; וּפְנֵיכֶם אֲתֵם וּפְלוּ and YOUR carcasses (even) YOURS shall fall, Num. xiv. 32. See Art. 232. 5.*

And generally, see Gen. xvii. 9. 14, xxvii. 34, Ex. xii. 17. 20, xiv. 11, xv. 16, Lev. xxvi. 14, Num. vi. 9, xii. 2, Deut. iv. 9, xx. 3, 1 Kings xxi. 19, Is. v. 9. 27, xxiv. 19, xxix. 5, xxx. 13, lii. 13, Jer. xxvii. 7, xlv. 19, xlviii. 29, li. 56, Joel iv. 4, Zeph. ii. 1, Hag. i. 4, Zech. viii. 4, Ps. vi. 11, ix. 7, Prov. v. 22, xiii. 4, Job xxix. 3, xxxiii. 20. So מְשַׁעֵן וּמְשַׁעֵנָה, masc. and fem., i. e. every species of support, Is. iii. 1. See the Concessus of Hariri by Schultens, p. 36, and the Moallakah Antaræ, by Menil (Lugd. Bat. 1816.), v. 71, شَيْظَمَة , شَيْظَمَة , with the Scholia of Zúzení, at p. 113.

3d, Hence, also, words put in the plural number, (which according to our system, consists of the juxtaposition of two words) may be considered as being emphatical: e. g. אֱלֹהִים *God*; אֲדֹנָיִם *Lord*; בָּעָלִים *Baal*; עַשְׁתָּרוֹת *Ashtaroth, Venus*; בְּהֵמוֹת *the Behemoth*; חֲכָמוֹת *real wisdom, &c. by way of eminence.*

### *On Nouns put in the Definite State of Construction.*

236. Of this construction or regimen, as it has been sometimes called, there are two kinds (see Art. 230. 7.). The first we have termed the *definite*, the second, the *distinctive, state of construction*; merely to denote the different kinds of words thus used.

2d, Of the *definite* state of construction we may reckon two kinds: viz. the *Immediate*, and the *Mediate*. The *Immediate* is that which presents two or more substantive nouns (not being names for the same thing), so connected, that the idea thus conveyed becomes sufficiently defined for the purposes of the speaker or

writer. The *Mediate* is that, in which this is done by the intervention of one or more of the particles.\*

3d, Examples of nouns in the *definite state of construction* termed *Immediate*: שָׂר־צָבָאוּ captain (of) *his host*, 1 Sam. xxvi. 5; מְנַשֵּׁי בְנֵי־הַנְּבִיאִים of the wives (of) *the sons* (of) *the prophets*, 2 Kings iv. 1; נְהַר־פָּרַת the river (of) *Euphrates*, Gen. xv. 18; קְרִית חֲצוֹת the town (of) *Khuzoth*, Num. xxii. 39; בְּתוּלַת בַּת־עַמִּי the virgin (of) *the daughter* (of) *my people*, Jer. xiv. 17.

4th, In these, and all similar passages, this juxta-position of words has the property of *defining* the idea presented by the first, precisely in the same manner with that kind of apposition, to which we have given the term *Identity*. In the following, the idea, presented by the first of the words so placed, is made more *distinct* or *specific*, just as it is by that state of apposition which we have termed *specific*. It will readily be seen, that the distinctions here mentioned can arise only from the consideration of the *sense* of the qualifying terms in each

\* The truth is, however, the *particles* themselves are really nouns, as already intimated; and, when they intervene, the construction is either that of *apposition*, or, of what we have here termed *definite* construction, or both. We have adopted the term *mediate*, both here and in Art. 230. 5. in order to conform to the usual mode of considering these skeletons of words. Hereafter, perhaps, we may get rid of this distinction.—According to the doctrine of the Arabian Grammarians, every example of *immediate construction* that can occur, may be resolved

by an equivalent *mediate* one: e. g. غَلامٌ زَيْدٌ the slave of Zaid, is, according

to them, perfectly equivalent to خَاتَمٌ مِّنْ فِصَّةٍ, to خَاتَمٌ فِصَّةٍ. So غَلامٌ لِّزَيْدٍ.

a ring of (or out of) silver; and ضَرْبٌ وَقَعَ فِي الْيَوْمِ to ضَرْبٌ صَارَ ضَرْبٌ صَارَ i. e. a stroke, or blow, of to-day, to a stroke, or blow, happening to-day.

See the Shurho Moolla Jāmi, printed at Calcutta, p. ۲۰۲, &c. This process, according to my notions, is making the construction less simple than it stood originally; or, in other words, is making a plain matter difficult, by placing a greater number of words in construction than in the original example. It shews, however, that both signify the same thing.

case. Examples: בְּגָדֵי הַקֹּדֶשׁ *garments (of) holiness*, i. e. *holy*, or *sacred, garments*, Exod. xxix. 29; זָדֶק . . . אֶבֶן *a stone, or weight (of) justice*, i. e. *a just weight*, Deut. xxv. 15; אִשְׁתַּ נְעֻרַיִם *a wife (of) youth*, i. e. *a young wife*, Isa. liv. 6. See also Gen. xli. 42, Exod. xi. 2, Jud. viii. 13, 1 Sam. i. 11, Jer. xi. 20, &c.

5th, The case will be the same should a sentence stand in the place of the qualifying word:\* e. g. שָׁפַת לֹא יָדַעְתִּי אֲשַׁמֶּע *a lip (or language which) I knew not, I heard*, Ps. lxxxix. 6; יִתְּרָה עָשָׂה אֲבָדִי *the acquisition (of that which) he made, they have lost*, Jer. xlviii. 36; לֹא אוּכַל קוּם בְּיָדֵי לֹא אוּכַל *into the hands (of those) I am not able to rise against*, Lam. i. 14. See Ps. lxxv. 5, cxxix. 6, Jer. ii. 8, &c.

6th, This construction, however, will admit of more than one solution. For, first, if we consider the particles, &c. as *nouns*, which I believe we ought to do, then we have nothing more than an *immediate* state of construction here, with the preceding word in the proper form for such a state (Art. 179.). And, 2d, if we suppose that the relative pronoun אֲשֶׁר *who, which*, &c. has been omitted by the ellipsis, which has been preferred by Schröderus, the construction will also be explained.

7th, In some cases, however, the order is found to be inverted, which has been termed *Hypallage*: e. g. כֶּסֶף סִינִיָּים *argentum scoriarum*, for *scoriæ argenti*, Prov. xxvi. 23; חֵלֶבֶן הָעֵצִים *oblatio lignorum*, for *ligna oblationum*. See also Lev. v. 15, vii. 21, xxii. 4, Deut. xii. 3, Josh. ii. 6, 1 Kings xvii. 14, Ezek. xxi. 30, Est. ix. 19.

8th, As the perspicuity of these passages greatly depends upon the juxta-position of the words employed, should it be necessary further to define or qualify them by the addition of any pronoun, &c., it will generally be

\* A similar practice exists in the Persian with respect to the vowels which mark the state of construction: e. g. دِلِ بَرِ دَاشْتَنِ کَارِیْسَتِ مُشْکِلَ *of taking up the heart, it is a difficult thing*, i. e. *the heart's disentanglement*, &c.

So اَرَادَتِ بِي چُونِ *the will of (him who is) without a when*, i. e. *is eternal*.

But in these cases both بَرِ دَاشْتَنِ and بِي چُونِ may also be considered as nouns.

added to the last: c. g. הַר קְדִישִׁי *the mountain* (of) *my holiness*, i. e. *my holy mountain*, Ps. ii. 6; פְּסִילֵי כֶסֶף *the images* (of) *thy silver*, i. e. *thy silver images*, Is. xxx. 22; עַמֵּי הַתַּעֲבוֹת הָאֵלֶּה *the peoples* (of) *abominations, these*, i. e. *these abominable people*, Ezra ix. 14.

See also Exod. xxviii. 38, Neh. ix. 14, Ps. iv. 2, lix. 18, cx. 2, cxix. 123, Is. ii. 20, xxx. 22, xxxi. 7, Dan. ix. 24. For similar constructions in the New Testament, see Rom. vii. 24, Col. i. 13, &c.

9th, In the preceding examples, the qualified and qualifying noun have been considered as being in juxta-position with one another; but, after all, this is neither necessary, nor is it always the case; for, in some instances, we have the intervention of particles, such as the definite article, &c.; in others, whole words or phrases: e. g. עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם *THE LORD GOD'S making* (of) *the earth and heavens*, Gen. ii. 4; מְשַׁלֵּחַ מְנוּחַ אִישׁ לְרֵעֵהוּ *THE SENDING GIFTS of each man to his friend*, Est. ix. 19; בְּשִׁלְחָה אֹתוֹ סָרְגָּו *IN SARGON'S sending him*, Is. xx. 1.

See also Gen. vii. 6, Jos. xx. 3, Isa. v. 24, xx. 1, Prov. xxv. 8, &c. Storr thinks, that these examples are not to be considered as being in the state of construction, but to be accounted for in some other way (Observ. p. 282.). I believe it is of little importance whether we consider them in this point of view, or as being in apposition with the preceding noun, or otherwise qualifying it, the end arrived at is precisely the same in every view of the case: the only question here being, whether one or more words do not parenthetically intervene between such qualified and qualifying terms. That such is the case, perhaps, there can be little doubt: and, as the usage of the language, in this particular, is all we wish to ascertain, we need not be very anxious as to the terms used, particularly where no change of vowels or consonants can be appealed to as decisive on the subject. The parallelism of the following passage requires that the construction be considered as *definite*: הוּא אֲשׁוּר יִשְׁבֵּט אִפִּי וּמִסָּה־הוּא בְּיָדָם זַעֲמִי *O Asshur, the rod of my anger: even the rod is he, for their sake*, or, in their hand, or *my wrath*,\* Isa. x. 5.

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\* So in the Arabic كَمَا خَطَّ الْكِتَابُ بِكَفِّ يَوْمًا يَهُودِي just as the book was written by the hand, one day, of a Jew. See Gram. Arab. M. de Sacy, vol. ii. p. 125—6.

10th, Great care should be taken in translating passages found in this state of construction, i. e. in considering whether the last of such words is to be taken in an *active* or *passive* sense: e. g. חֲרַפַּת מוֹאָב *the reproach of Moab*, Zeph. ii. 8, is not to be understood as the reproach afflicting Moab, but that which others suffer from them. So חֲרַפַּת עֲבָדֶיךָ Ps. lxxxix. 51, *the reproach of thy servants*, is that which they suffer, not that which they inflict. In like manner, . . . חַמַּס חַיִּישָׁבִים *the violence* (exercised by the) *inhabitants*, Ezek. xii. 19; but חַמַּס בְּנֵי יִרְבָּעֵל . . . *the violence* (suffered by the) *children of Jerubaal*, Judg. ix. 24. וַעֲנַת־דָּל *the cry of the poor*, Prov. xxi. 13: but וַעֲנַת סֹדֶם *the cry* (excited by the oppression) *of Sodom*, Gen. xviii. 20. The same holds good with reference to the pronouns. See Gen. xvi. 15, 1. 4, Jer. li. 35, 2 Sam. xvi. 12, Is. xxi. 2, Ps. xcvi. 8, lvi. 13, &c.

11th, The following are examples of what has been termed the "*mediate* state of construction," i. e. when the connexion of nouns, thus situated, is in one way or other defined or modified by the intervention of one or more of the particles:\* חֲזִיר מִיַּעַר *a boar out of the forest*, i. e. *of the forest*, or, *a forest boar*, Ps. lxxx. 14; לְאֲמִים מִרְחֹק *people of*, or, *from*, *a distance*, i. e. distant, Isa. xlix. 1.

See also Exod. i. 14, Ps. xc. 4, Cant. iii. 8, Jer. v. 6, &c. Of this kind are the passages מִזְמֹר לְדָוִד — לְאַסָּף — *a psalm of David*,— *of Asaph*; אֲשֶׁר לְשֹׁלֹמֹה *which* (is) *Solomon's*, i. e. belonging to Solomon, Cant. i. 1, &c., where the proprietor, author, possessor, or the like, is designated.†

12th, This rule, however, with its exemplifications, coincides with the correspondent one given under the article of *mediate apposition* (Art. 232. 4.), i. e. the preceding word generally suffers no abbre-

\* If we consider these particles as nouns, which I believe they are, all these cases may be resolved to those of *immediate* construction or apposition, as before.

† It has already been remarked (Art. 236. 2.), that the Arabian Grammarians consider every construction of this kind, as perfectly equivalent in signification to those in which the particle is not introduced. In many cases, however, the particles tend to define the relation more specifically.

viation either in the quantity of its vowels, or in the number of its consonants. The words so connected may, by taking the particle as a noun, all be considered as being in *immediate* apposition. In the following cases, the first so connected is put in the *definite* state of construction, e. g. מִשְׁפִּימִי בַּפֶּקֶר . . . מֵאַחֲרֵי בִּנְשָׁף *those arising early in the morning . . . lingering after the twilight*, Isa. v. 11; יֹשְׁבֵי בְּאֶרֶץ צֶלֶמֶת *dwellers in the land of the shadow of death*, Ib. ix. 1.

See also 2 Sam. i. 21, Ps. ii. 12, lxxxiv. 7, Isa. xiv. 19, xxviii. 9, Jer. xxiii. 23, Ezek. xiii. 2, xxi. 17, &c. So also with the conjunction ו: as, חֵכְמָה וְדַעַת *wisdom and knowledge*, Isa. xxxiii. 6. With אִין: as, פֶּהֶק אִין מִיָּדָם *there is no deliverer from their hands*, Lam. v. 8.

13th, It must appear from these passages, that the particle here found, so influencing the preceding word, must have been considered as a noun; otherwise it will be exceedingly difficult to conceive why this word should have taken the form for construction (Art. 179.).

### *On the DISTINCTIVE State of Construction.\**

237. It has been remarked (Art. 230. 7.), that, in this case, the preceding word to be qualified, must always

\* This kind of construction is termed by the Arabian Grammarians <sup>الأضافة اللفظية</sup> *الإضافة اللفظية* i. e. *verbal construction*, in order to distinguish between it

and that which we have termed “the *definite*,” which they style <sup>الأضافة</sup> *الإضافة*

<sup>المعنوية</sup> *المعنوية* the *logical, or, significant, construction*. It is curious enough to observe, that they exemplify this state of construction in three different ways, which may serve to shew, that in fact they all amount to the same thing in mean-

ing: e. g. <sup>حسن وجهه</sup> *حسن وجهه* handsome (of) face, in *immediate* apposition; <sup>حسن</sup> *حسن*

<sup>وجهه</sup> *وجهه* handsome (of) face, in the state of *definite* construction; and <sup>حسن وجهها</sup> *حسن وجهها*

*id.* when the latter or defining word is put *absolutely*, and construed as a noun

of specification, <sup>تميز</sup> *تميز*. See M. de Sacy's Arab. Gram. vol. ii. p. 159, &c.

be an attributive. The effect here produced is, that of rendering *distinct* or *specific*, the person or thing designated by this attribute; coinciding in this respect with what has been termed *definite construction*: the qualified word being always an attributive involving the signification of a substantive (Ib.), e. g. גְּדוֹלַת הָעֵצָה *great* (of) *counsel*, i. e. *a great being*, &c. (of) *counsel*, or *counselling being*, Jer. xxxii. 19; קְדוּשַׁת יִשְׂרָאֵל *the holy* (one of) *Israel*, Isa. i. 4; תְּמִימֵי-דֶרֶךְ *those perfect* (of) *way*, i. e. *men of perfect way*, Ps. cxix. 1; נָשְׁפַל-רוּחַ *low* (of) *spirit*, i. e. *an humble man*, Prov. xxix. 23; מְשִׁיחַ יְהוָה *the anointed of the Lord*, 2 Sam. i. 14.

See also Gen. xxxv. 29, Exod. xxxv. 22, Ps. xxiv. 4, Isa. i. 21, &c.

2d, Under this general head, may be exemplified certain idiomatical expressions which will frequently meet the Learner in his progress. These are, phrases having אִישׁ *man*, each, בֶּן *son*, בֹּעַל *Lord*, *possessor*, &c.; מְתִי, אֲנָשִׁי *men*, &c. for the first member, followed by certain others in the definite state of construction: e. g. אִישׁ מוֹת אָתָּה *thou art a man of death*, i. e. *deserving death*, 1 Kings ii. 26; בֶּן-שִׁבְעִי יְהוֹאָשׁ הָיָה *the son of seven years* (was) *Joash when his reign* (began), i. e. *he was seven years old*, 2 Kings xii. 1; בֶּן-מוֹת הוּא *a son of death* (is) *he*, i. e. *he shall die*, 1 Sam. xx. 31; אִישׁ שֹׁפְתִים *a man of lips*, i. e. *loquacious*, Job xi. 2; אִישׁ דְּבָרִים *a man of words*, i. e. *a speaker*, Exod. iv. 10; אִישׁ אֱמֶת *a man of truth*, i. e. *a true man*, Neh. vii. 2; אֲנָשֵׁי הַשֵּׁם *the men of name*, i. e. *famous*, Gen. vi. 4; אֲנָשֵׁי-יָחַל *men of might*, i. e. *mighty men*, Gen. xlvii. 6; אִישׁ בֹּעַל שֵׁעַר *a man possessed of hair*, i. e. *hairy*, 2 Kings i. 8; כָּל-בֹּעַל כַּנָּף *every* (one) *possessed of wing*, i. e. *winged bird*, Prov. i. 17.

So אֲנָשֵׁי סֹדֶם *men of Sodom*, Gen. xix. 4, for *Sodomites*. See Gen.

xxiii. 3, xxiv. 13, Numb. xxi. 28, Josh. xxiv. 11, Judg. ix. 2, x. 1, Jer. ii. 16, Ezek. xvi. 26, Ps. cxlix. 2, Cant. i. 5, &c. And generally, Gen. xiv. 13, xxxvi. 39, xlix. 23, Deut. iii. 18, xxv. 2, 1 Sam. xvi. 18, 2 Sam. ii. 7, xii. 5, Isa. v. 1. 13, Hos. x. 9, Ps. lxxxix. 23, Prov. xv. 8, xxii. 24, xxiii. 2, xxiv. 8, Job xi. 11, xxxiv. 8. 10, Dan. viii. 6, Eccl. vii. 12, &c. To this class may be referred בְּנֵי־הָאֱלֹהִים *sons of God, pious persons*, and בָּנוֹת הָאָדָם *daughters of men, low, impious women*, Gen. vi. 2, &c.

*On the Construction of the Numerals.*

238. The numerals in Hebrew being all substantive nouns are put either in *apposition*, or in the *definite* state of construction, with the word signifying the thing numbered : e. g. In *apposition*: אֵילִם שְׁנַיִם *rams two*, עָרִים שְׁתַּיִם *cities two*, בָּנִים שְׁלֹשָׁה *sons, three*, or *three, sons*.—In *construction*: שְׁלֹשֶׁת אָנָשִׁים *three, or, a triad, of men*; שְׁנֵי בָנִים *two sons*; שְׁתֵּי בָנוֹת *two daughters*.

2d, All the dual and decimal numerals, however, signifying numbers exceeding ten, prefer the state of *apposition*: such as, עֶשְׂרִים *twenty*; מֵאָתַיִם *two hundred*, &c.

*On the Concordance of the Numerals with the Thing, &c. numbered.*

3d, Generally, the numerals taken from *three to ten*, inclusively, are put in the gender different from that of the thing numbered, perhaps for the sake of variety; and they require the thing, &c. numbered to be in the plural number: e. g. שִׁבְעָה כְּבָשִׁים *seven male lambs*; שִׁבְעַת כְּבָשִׁים *seven female lambs*.

4th, Also, when the numeral signifies any number exceeding *ten*, it may likewise disagree in gender with the thing, &c. to be numbered; while the thing, &c. numbered, will be put in the singular number: e. g. שְׁבַע עָשָׂרָה *seventy and seven men*; שְׁנֵי עָשָׂרָה *seventeen years*; חֲמִשָּׁה וּמֵאָה שָׁנָה *five years and a hundred year*, Gen. v. 6.

5th, There is nothing peculiar in the construction of the numerals מֵאָה *an hundred*, and אֶלֶף *a thousand*; other numerals being made to agree with them or not, according to the preceding rules: while they will be put either in apposition or construction, in the singular or plural number, according to those rules: e. g. מֵאָה וְשִׁמְנִים אֶלֶף *an hundred thousand*, and שְׁשָׁת־אֶלְפִים *and eighty thousand*, and שִׁשָּׁה אֶלְפִים *and six thousands*, and אַרְבָּעִים *and four hundreds*, Num. ii. 9.

#### *Other Modes of Construction.*

239. In many cases, however, we find, that when the numeral exceeds the number *one*, the thing, &c. numbered is put in the plural, whether the numeral precede or follow it, the gender being as before: e. g. אֵילִם שְׁנֵים-עָשָׂר *rams twelve*, Num. vii. 87; שְׁנֵים עָשָׂר . . . קֳבָשִׁים *lumbs male . . . twelve*, Ib.; שְׁנֵים עָשָׂר בָּרִים *twelve bullocks*, Ib.; עָשָׂר וְאַרְבָּעִים בָּרִים *twenty and four bullocks*, Ib. v. 88.

See also Gen. xvii. 20, xxv. 16, xxvi. 12, xxxii. 15. 23, Josh. iv. 2, xxi. 19, 2 Sam. xix. 18, 1 Kings iv. 13, Jer. xxxviii. 10, Ezra viii. 35, &c. And, *vice versá*, חֲמִשָּׁה שָׁנָה *five year*, 2 Kings xxii. 1, &c.

2d, The intermediate numbers between ten and twenty, twenty and thirty, &c. are formed upon the principles already investigated in the cases of words added for the purpose of qualifying, specifying, or otherwise restricting, the meaning of others; that is, either by *apposition* or *definite construction*, *immediate* or *mediate*: e. g. שְׁבַע עָשָׂר *seventeen*, in *immediate apposition*: שְׁבַע וְשִׁבְעִים *seventy and seven*,

mediate apposition: שְׁנַי עָשָׂר *twelve*; שְׁמֹנֶת עָשָׂר *eighteen*, definite construction.

3d, In many cases, when the numeral is in apposition, it is to be taken as an ordinal: e. g. אַרְבָּעִים שָׁנָה *the fortieth year*, Deut. i. 3; i. e. taking it in the order of computation, *the year, forty*.

So Gen. i. 5. יוֹם אֶחָד *day, one*, i. e. the first. See also Exod. xii. 6, Num. xiii. 2, Deut. xv. 9, 1 Kings xvi. 10, 2 Kings viii. 16, xii. 2, Ezek. xxix. 17, Dan. i. 1. 21, vii. 1, ix. 1, xi. 1, &c.

4th, When it is necessary to qualify the thing, &c. numbered by the addition of some attributive, this attributive will be made to agree with it, either in a *formal* or *logical* point of view, at the pleasure of the writer: e. g. in the first case, שְׁמֹנִים וְחֲמִשָּׁה אִישׁ נִשָּׂא אֶפְדֹּד *eighty and five men, bearing (sing.) an ephod*, 1 Sam. xxii. 18.—In the second, חֲמִשִּׁים אִישׁ רָצִים *fifty men running* (pl.), 1 Kings i. 5.

5th, The thing numbered, measured, &c., may also be considered as *specific* (p. 301, note), and to be construed as *absolute* with reference to the preceding noun: as, שְׁלֹשִׁים בָּנִים *thirty, sons*; אֶלֶף כֶּסֶף *a thousand (of) silver*, &c. We, nevertheless, have occasionally the state of construction: as, שְׁתֵּי-לֶחֶם *two (pieces, &c. of) bread*, 1 Sam. x. 4, &c.: as, מֵאֵת שָׁנָה (Art. 238. 4.).

6th, From the facility of supplying certain names of weight and measure on account of their frequent occurrence, they are often omitted by the ellipsis: e. g. וַיִּשְׁקְלוּ אֶת-שֹׁכְרִי שְׁלֹשִׁים כֶּסֶף *so they weigh for my price thirty (shekels of) silver*, Zech. xi. 12; וַיִּמְדַּ שֵׁשׁ-שְׁעָרִים *so he measures six (measures of) barley*, Ruth iii. 15. 17; בְּאַחַד לַחֹדֶשׁ *in the first (day) of the month*, Deut. i. 3; וַיַּעֲשׂוּ אֶת-הַפֶּסַח בְּרִאשׁוֹן *and they keep the passover in the first (month)*, Num. ix. 5; בְּרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ

*in the first (month) in the first (day) of the month,*  
Ezek. xxix. 17.

See also Gen. xx. 16, xlv. 22, Lev. xxiii. 17, 1 Sam. x. 4, Ezek. xlv. 21. And, where some of these ellipses are supplied, Gen. xxiii. 15, Lev. xxvii. 3. 6, Ruth ii. 17, &c.

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## LECTURE XVI.

ON THE COMPLEMENTS OF WORDS GENERALLY, AND OF VERBS  
IN PARTICULAR.

240. It will perhaps be readily granted, that the character of the words necessary to complete any sentence must very much depend on the signification of the preceding ones ; or, which is the same thing, on the signification intended to be conveyed in them by the Writer. I may say, for example, *I am now riding, equitans ego* ; or, *am a riding*. But it may also be necessary to state whether this be on a horse, in a carriage, &c. as also to, or from, what place I am thus proceeding ; or, for what purpose, &c. The same will hold good of all attributives. A man may be said to be *swift* generally, or swift on foot, swift in the chase, in the pursuit of an enemy, to revenge, to do good or evil, or a thousand other things, which it may be necessary for a Writer or Speaker to state.\*

2d, Now, all verbs are necessarily attributive in signification ; and, from what we have seen, as to their etymology, there is strong reason to suspect, that they are composed of nothing more than nouns, put in a state of conjugation or combination with one or other of the pronouns. If then, attributive nouns will necessarily stand in need of such complementary words

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\* So in Is. xiii. 19, and Amos iv. 11, we have **מִהֲפָכָת** construed as a verb ; and, in Infinitives and Participial nouns this is done regularly.

in order to complete, or modify, the sentences in which they are found, the same must necessarily be true of the same words, when found in the form of verbs. We shall take it for granted, that this is the case. Usually, however, this has been expressed by saying, that nouns derived from verbs are subject to the same mode of construction with the verbs from which they descend. I prefer the contrary method of stating this question; because I can see why nouns as such, require this kind of construction: of verbs we know nothing, on the other supposition. I think, therefore, that this method is both the most natural, and the most easy to be understood: and, as I find constructions which can be understood on no other principle, I have been induced to prefer it.

3d, We have seen, that nouns substantive or attributive may be qualified, &c. by the addition of other words, either in a state of *apposition*, or of *definite* construction, *immediate*, or *mediate*, just as the signification of such word shall require, or, as the intention of the Writer or Speaker may be. The same is the case with verbs, whether *active*, *passive*, *transitive*, *intransitive*, or *neuter*.

4th, In treating of the complements or qualifying words of substantives and attributives, we adopted the terms *Immediate* and *Mediate* as best calculated for our purpose on that occasion. We shall use the same now; because, we believe this to be sufficiently easy and intelligible; and, because it may be interesting to find the same principles prevailing throughout every part of this Language.

5th, But it will be necessary to make another distinction here. The influence of any noun or verb may extend to one or more subsequent words with some vari-

ation of the sense in each ; e. g. I may say, “ I am riding a horse.” Here I would term the influence of the verb *riding*, *Simple*, because it affects one object only, which is here “ a horse.” But, if I say, “ I am riding a horse towards the city at full speed,” then I should term the influence of the verb *Various*, because various subsequent terms are affected by it. I prefer this method of considering the influence of verbs, &c., because the Latin cases of nominative, genitive, accusative, &c., as taken by Schröderus and others, seem to me ill calculated to convey just notions on this subject ; and, because I believe these distinctions to be perfectly foreign to this language. The truth is, the qualifying words added here, as in the rules already given, are nothing more than restricting terms, added for the purpose of defining, &c. the signification of such verb : and, they may be resolved by recurring to one or other of those rules.

241. Generally, having determined whether the signification of any verb or verbal noun, is to be taken *actively* or *passively*,\* the influence of its action or passion, considered with reference to the subsequent terms either in *immediate* or *mediate* connection with it, will be *Simple* or *Various*, just as the signification of such verb shall require, or, as the intention of the Writer or Speaker may be.—*Examples of active verbs and verbal nouns in immediate connection with a following term*, and where the influence is, consequently, *simple* ; נַעֲשֶׂה אָדָם *let us make*, MAN, Gen. i. 26 ; זָרַע זָרַע *seeding*, or *producing*, SEED, Ib. 29.

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\* We must not always suppose, that because a word has an active or passive form, it must necessarily be so construed. See Storr, p. 200, &c.—It will immediately be seen, that this is nothing more than an inversion of the rule respecting the mutual dependence of words (Art. 230.).

2d, In *mediate* connection: בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created* THE HEAVENS, Gen. i. 1; וַיֵּרָא... אֶת-הָאֹר *and he saw* THE LIGHT, Ib. 4; וַיַּבְדֵּל... בֵּין הָאֹר וּבֵין *and he divided* BETWEEN THE LIGHT *and* BETWEEN THE DARKNESS, Ib.; וַיִּקְרָא לָאֹר... וְלַחֹשֶׁךְ קָרָא *and he called* the LIGHT . . . . *and* THE DARKNESS *he called* . . . . Ib. 5; מַבְדִּיל בֵּין מַיִם (a thing) *dividing* BETWEEN THE WATERS, Ib. 6.

3d, Both in *immediate* and *mediate* connection, or, where the influence is *various*: עֵשֶׂה פְּרִי לְמִינוֹ (a tree) *producing* FRUIT, ACCORDING TO ITS KIND, Gen. i. 11; מְזִרֵעַ זֶרַע לְמִינֵהוּ (herb) *producing* SEED AFTER *its* KIND, Ib. 12.

The verb הָיָה construed with ל will signify either *to have*, or *to become*, according to the context: e. g. לְעֶשְׂרִי הָיָה צֹאן *the rich man had* flocks, 2 Sam. xii. 2; וְהָיָה לְדָם *so they shall become* blood, i. e. *the waters*, Exod. iv. 9.

4th, Where the connection is *mediate*, and the influence *various*: וְהָיוּ לְמֵאוֹרוֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ *and they shall be* FOR LIGHTS IN *the* FIRMAMENT *of the heavens*, FOR *giving* light UPON THE EARTH, *and it was so*, Gen. i. 15; וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר *and* עַל-הָאָרֶץ: וְלִמְשַׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין *and* הַחֹשֶׁךְ *and* God *placed* THEM IN THE FIRMAMENT *of the heavens* FOR GIVING LIGHT UPON THE EARTH, *and* FOR RULING OVER THE DAY *and* OVER THE NIGHT, *and* FOR DIVIDING BETWEEN THE LIGHT *and* BETWEEN THE DARKNESS. *And God saw* THAT (it was) GOOD, Ib. 17, 18.

5th, So, in causative, and other doubly transitive verbs, the influence will be necessarily *various*: e. g. וְהִלַּכְתִּיהָ הַמִּדְבָּר *and I caused* HER *to walk* THE DESERT, Hos. ii. 6; מוֹשִׁיב יְחִידִים בֵּיתָה *who causes* THE SOLITARY *ones to possess* A HOUSE, Ps. lxxviii. 7.

6th, In these cases, though the objects are more than one, the connection is *immediate*, which is rare: in the following, both *immediate* and *mediate*: e. g. . . . וַיִּשָּׁב אֶת-הַמֶּלֶךְ דָּבָר *and he caused word to be returned TO THE KING*, 1 Kings ii. 30; לָמַד רַעַת אֶת-הָעָם *he taught KNOWLEDGE TO THE PEOPLE*, Eccl. xii. 9; וַיִּשְׁמְעוּ דְּבָרֵי אֶת-עַמִּי *let them cause MY PEOPLE to hear MY WORDS*, Jer. xxiii. 22.

7th, In these the connection is miscellaneous, and some of the verbs passive: וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּת: וַיִּבָּשָׁה וַיִּהְיֶה-כֵּן: *and God said, Let the waters be gathered FROM BENEATH the heavens TO one place, and let the dry land appear, and it was so*, Gen. i. 9; וַיִּהְרָא אֶת-הַכֹּהֵן \* *then let it be shewn TO THE PRIEST*, Lev. xiii. 49; אֲשֶׁר הָרַאתָ בָּהָר *which thou wast shewn IN THE MOUNT*, Exod. xxvi. 30; לֹא תַעֲבֹדֵם *thou shalt not cause THEM to be worshipped*, Exod. xx. 5, xxiii. 24; וְתֵן אֶת-הָאָרֶץ הַזֹּאת לְעַבְדֶּיךָ *let it be given (i. e.) this land TO thy servants*, Num. xxxii. 5.

See also Gen. xxvii. 42, 2 Sam. xxi. 6, Jer. xxxv. 14, &c.

### Observations.

8th, A little consideration will enable any one to see, that the construction must in all cases very much depend on the intention of the Writer. It is true, certain constructions only are allowed; because, they have been generally adopted, and these are to be known only from long and constant practice in the language, or, from the use of the Concordance: but, in general, the principle is in Hebrew, as it is in English: viz. that the significations of words will always be influenced by those with which they are connected. A few remarks on the examples given will make all plain. In the first we have נַעֲשֶׂה אָדָם *let us*

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\* The particles mostly used with passive verbs, however, are ל and מ. See Gen. xiv. 19, Is. i. 26. lxii. 4, Ezek. xiv. 3, Neh. vi. 1, 1 Chron. v. 20, &c.

*make man.* Here, the word *man* may be said to be in *immediate* connection with the preceding word, and to qualify or restrict its signification, just as שָׁנָה *year* does the word אַרְבָּעִים *forty*, in the phrase אַרְבָּעִים שָׁנָה *forty year* (Art. 239. 3.); or, as the English word *year* does the word *forty*, in the same example; *absolutely*, as it regards the grammatical construction, and, therefore, just as the <sup>5 5</sup>תְּמִינִיז i. e. the *specific* construction does in the Arabic (see p. 301, note). This would be exemplified in that language, by what is termed a *juxta-position*,

النَّصَب, or <sup>5 5 5 5 5 5</sup>بِهِ الْمَفْعُولُ, thus: <sup>5 5</sup>إِنْسَانًا, <sup>5 5</sup>نَصْنَع, or <sup>5 5</sup>لِنَصْنَع, which is, in

reality, nothing more than <sup>5 5</sup>تְּמִינִיז, i. e. *specification*, with reference to the signification of the verb. The next example (Art. 241.) is perfectly parallel to the Arabic: <sup>5 5 5 5 5 5</sup>حَسَنٌ وَجْهًا, or <sup>5 5 5 5</sup>وَجْهٌ حَسَنٌ *handsome* (of) *face*. See p. 320. note.

9th, The next instance (Ib. n. 2.), is one which has been termed *mediate* connection, that is, where we have the particle אֵת falling between the verb and its complementary or restricting word, apparently for the purpose of shewing, that the following, not the preceding, word is to be construed as complementary to the signification of the verb. Kimchi has remarked long ago (see Art. 179. 11. note), that such is the office of this particle. His illustration is the phrase, *Judah killed Simeon* יְהוּדָה שָׁמַעוֹן, where he says, that the particle being omitted, it could not be known which is the subjective, or which the objective, case to the verb. This would undoubtedly be the case in this and all similar passages; and I believe, this is one of the offices of this, and perhaps of all the other particles, so situated, though this is certainly not all. The other particles have, likewise, the force of defining the relation, which the action of the verb has, with reference to that word or words, which designate its object either directly or indirectly: e. g. הָלַךְ construed with אֵל will signify, *he walked towards*; with מִן or מִן *from*; with לִפְנֵי *before*; with אַחֲרֵי or אַחֲרֵי *after*, and so on: and even אֵת, as Schrœderus has remarked, always requires, that the word following it be definite in signification.\* Situated, then, as this and other particles are, in *mediate* connection

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\* Synt. R. 31.

with verbs, they may be considered as occasionally pointing out the objective, or, perhaps, some oblique, case of the noun immediately affected by them: and hence it is that the particle **אֵת** has been said to mark the objective case in active, and the nominative (which is really the objective case) in passive, verbs.\*

10th, This particle, however, is often found without any preceding verb; and, in those cases, seems manifestly intended to impress upon the mind the force of the word immediately following it, as being of considerable importance. Of this character is the following passage, to which many more might be added: **אֶת־עַמּוּד הָעָנָן לֹא־סָר** *AS TO the pillar of the cloud, it passed not away*, Neh. ix. 19. The verb following is manifestly not passive, **אֵת**, therefore, does not here point out the objective case: on the contrary, it is found in apposition with the nominative of a verb in the active voice; and apparently for the purpose of impressing that word on the reader's mind, as being important. I find that in most cases, *as to*, *with reference to*, or the like, will give a translation, perhaps, exactly suiting its import: and, if I am not greatly mistaken, will hold in all others: e. g. **בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם** *God created (I speak) WITH REFERENCE to the heavens*, &c. So **וַיִּהְיֶה אֵת־הָאֱלֹהִים יֹתֵחֵלֵף** *he walked about, i. e. daily exercised himself (I say) WITH REFERENCE to God*, Gen. v. 22; **וַיֵּצֵא אֶת־הָעִיר** *and he went out (i. e.) WITH RESPECT to the city*,† *Exod. ix. 33.* That

\* The Bengáli particle *Kē* is used in a similar way, as is also the Persian

ج. See Professor Haughton's Bengáli Gram. Artt. 90. 91. 92.

† Schröderus has endeavoured to explain this sort of construction, by having recourse to a metonymy, by which he says, intransitive verbs take the signification and construction of transitive ones (*Synt. R. 69.*). For my part, I can see no necessity for this; nor, for introducing the doctrine about nominative, accusative, or other, cases, in conformity with the usage of the Latin and Greek grammars, which has really been the cause why Schröderus has been driven to this expedient. In Hebrew we have no cases. Why then should we talk about that which has no existence, and then coin rule after rule in order to conform ourselves to notions thus groundless? If then we can conceive these particles to have the same defining character that they have when coming between nouns in construction or apposition (see Art. 236), we shall have no difficulty in perceiving why they are sometimes omitted, or used the one for the other: e. g. **וַיָּבֹאוּ אֶרֶץ כְּנָעַן** *so they enter the land of Canaan*, Gen. xlv. 25, for **אֶל אֶרֶץ כְּנָעַן** *into the land of Canaan*; **שָׁבָה הָעִיר** *return (to) the city*, for **אֶל הָעִיר** *to the city*, 2 Sam. xv. 27; **וַיָּעֲלוּ שָׁמַיִם יְרֵדוּ**

is, generally, the person or thing recommended to the attention of the reader, as being the object influenced by some important word in the context, may, whether it be in the situation of a nominative or objective case, be pointed out by the particle **אֵל** being put before it.

11th, In the eighth example (n. 3.) we have both the *immediate* and *mediate* connection of a verb or verbal noun with its complementary words. And here, it will be immediately seen, that had not the particle **ל** been introduced before the last, some ambiguity might have arisen, as to the precise sense in which it ought to be taken: or, in other words, as to the precise relation of the latter, to the two former, words. The same has been remarked of words in the state of *mediate apposition* and *construction*. The principle in each case is one and the same.

12th, With respect to the causative verbs, if we suppose them to be actually composed of two words; which, according to our system, is always the case with *Hiphhîl* and *Hophhâl*, we shall readily perceive why two complementary, or restricting, words would be necessary to complete the idea contained in each of them. This is what Grammarians usually term, a double accusative: and these verbs, doubly transitive. It is curious enough to remark, that when these verbs become passive, the object of one of them will stand as its nominative, that of the other as the accusative: for this obvious reason, viz. that, in this case, one of the verbs only, in the compound takes the passive character, the other remains active: e. g. Lev. xiii. 49, as above, *Fac eam videri à sacerdote*. This is still more evident in the Arabic

where we have terminations marking these cases: e. g. active, <sup>أَطْعَمْتُ</sup> **أَطْعَمْتُ** <sup>أَبْنِيَّكَ</sup> **أَبْنِيَّكَ** <sup>لَحْمًا</sup> **لَحْمًا** *I caused thy son to eat flesh*; passive, <sup>أُطْعِمُ</sup> **أُطْعِمُ** <sup>أَبْنِيَّكَ</sup> **أَبْنِيَّكَ** <sup>لَحْمًا</sup> **لَحْمًا**

**תִּהְיוּמוֹת** *they ascend the heavens, they descend the deep*, Ps. cvii. 26. In all which cases, the latter word in the construction may be considered as being merely *specific*, as in the case of nouns of number, weight, measure, &c. In other instances the particles sometimes vary: as, **יָרָא אֶת-הַמֶּלֶךְ** 1 Kings i. 51; **יָרָא מִפְּנֵי שְׁלֹמֹה** *he feared the king—he feared from before Solomon*, Ib. 50. And Ps. lv. 20, **יָרְאוּ אֱלֹהִים** *they fear God*, without a particle. So, with **יָצָא אֶל-** **יָצָא הָעִיר** *he went out (into) the city*, 2 Kings xx. 4; **יָצָא אֶל-** **יָצָא הַמִּזְבֵּחַ** *he went out to the altar*, Lev. xvi. 18; **יָצָא מִחֻשְׁבֹּן** Num. xxi. 28 **יָצָא מִלִּפְנֵי יְהוָה** Num. xvi. 35; **יָצָא מִלִּפְנֵי יְהוָה** Ib. xvii. 11. With **מִפִּי** Est. vii. 8, compare viii. 15; **יָצָא אֶת-הָעִיר** Gen. xlv. 4, &c.

thy son was caused to eat bread. See M. de Sacy's Gram. Arab. vol. ii. p. 101. In the other species, viz. *Pihél*, and *Pūhál*, the accessory idea may be considered as being equivalent to an additional word.

13th, Of the other examples nothing need be said; the variety of the particles introduced is such as the various relations of the words to each other seems to require, for the purpose of presenting to the mind of the reader the various circumstances, which the writer wished to detail; but without these, all must have been error and confusion.

14th, It has been said, that practice and the Concordance must be relied on, as to the use and signification of these particles, and in order to know, what verbs are construed with or without them. Some general rules, however, have been given on this subject; but, as they cannot be entirely relied upon, we may be excused if we omit them altogether.

The question relating to the omission, &c. of the particles, is one of so much importance, and generally so little understood, that I shall, perhaps, be excused if I cite a paragraph from Storr on it; Sect. lxxiii. 11:—‘*Præpositiones sæpe omitti videntur, ubi accusativum potius intelligere oportet; ut Hos. ii. 17. in verbis בְּיָמַי, בְּיָוֶם non deficit Beth, sed tempus indicatur accusativo, quemadmodum apud Arabes (p. 267. s.) (Art. 232.), Es. xxviii. 21, בְּחָרַר valet quidem: sicut in monte, sed accusativus apud Hebræos vim habet (p. 321. s.), Jer. xxxii. 24, “aggeres venerunt ad urbem;” proprie est: Venerunt urbem. Nam ante suffixum in בְּבוֹאֵנִי (veniat ad me), Ps. xxxvi. 12, certe non omissa est præpositio, sed accusativus agnosci debet (add. p. 272. ss.), 1 Sam. xxi. 2; sensus quidem est: ne quis resciscat aliquid de negotio, cujus caussa (בְּאַשֶׁר) mitto te, sed בְּאַשֶׁר proprie accusativus est, valens (p. 270. ss.) cujus ratione habita, quemadmodum præcedens, אֶת־הַדָּבָר significat quod attinet ad negotium. Sic 2 Sam. xi. 22: “indicavit Davidi totam rem, cujus caussa miserat eum, vel: quam in mandatis ei dederat, Joabus,” (add. Exod. iv. 28.).*

15th, What has been here said of verbs is true of all verbal nouns, whether of the Infinitive or Participial kind; i. e. the complementary or defining word may be put, either in the state of apposition *mediate* or *immediate*, or in that of *definite* construction. The former cases have been sufficiently exemplified; the following are a few instances of the latter. Of Infinitives, בְּיָמַי שֹׁפֵט הַשֹּׁפְטִים *in the days of the judges' judging*, Ruth i. 1; מִיָּדִי דְּבָרִי בּוֹ *from the abundance of my speaking against*

him, Jer. xxxi. 20 ; שָׁמַר מִצְוֹתָיו *the keeping of his statutes*, Deut. viii. 11 ; וַעֲשֵׂת מִשְׁפָּט וְאַהֲבַת חֶסֶד *the doing of judgment, and the loving of piety*, Mic. vi. 8. Of Participles, מְבַקְשֵׁי נַפְשִׁי *seekers of my soul*, וְדֹרְשֵׁי רָעָתִי *and followers out of my evil*, Ps. xxxviii. 13 ; נֹשְׂאֵי מִגֶּן וְדֹרְכֵי קִנְשֶׁת *carriers of a shield, and treaders of the bow*, 2 Chron. xiv. 7 ; מְשִׁיבַת נֶפֶשׁ *a restorer of the soul*, מְחַכֵּמַת פָּתִי *an instructor of the simple*, מְשַׂמְּחֵי לֵב *delighters of the heart*, &c., Ps. xix. 8, 9. See also Gen. ix. 10, xxiii. 10, xxxi. 16, 2 Sam. v. 8, Is. xxxviii. 18, liii. 4, Lam. i. 4, Joel i. 8, Ps. xxxviii. 6, Cant. ii. 5, &c. With pronouns, Ps. xxxvii. 2, Prov. ii. 9, ix. 18, &c.

242. Having thus far stated and exemplified the general law relating to the complementary or restrictive words attendant on verbs, we may now proceed to notice a few particular instances, which may otherwise give some trouble to the Learner.

*On apparently Elliptical Constructions.*

2d, The nature of some active,\* neuter, and of all passive verbs, being such as to include within themselves the word expressive of their object, complement, or other restriction, will not stand in need of any other for that purpose, when their influence is *simple* : but, when it is *various*, the connexion will be either *immediate* or *mediate*, as before. In the one case, the connection may be said to be *Implicit*, in others, *Explicit*. N. B. This has been usually termed by the Grammarians, “Constructio prægnans.” Examples : לֹא רַבִּיתָ *thou hast not made usury, or gain*, Ps. xliv. 13.

This is an instance where the influence may be said to be *simple*

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\* These are for the most part verbs of the *Pihël* and *Hiphhâl* species, which have been formed from substantive nouns, Art. 162. 8. 165. 5, &c. See Glass. Philol. Ed. Dathe, pp. 185—254, &c. Storr, p. 15, &c. For similar instances in the Arabic, see Mr. de Sacy’s Gram. vol. ii. Art. 653—657.

and *implicit*; but, when we add *בְּמַחֲרֵיהֶם* *by their price*, it is *various*, and necessarily *explicit*, and we have the particle *ב* introduced for the purpose of pointing that out. So *בְּלֹ-שִׁרְשׁ בָּאָרֶץ* *it hath not struck root into the earth*, Is. xl. 24. See Jer. x. 18, Josh. xxiv. 20, &c. So *הִטְהָרוּ* *cleansc yourselves*, or rather, *become ye clean*, Gen. xxxv. 2. See also Ib. xxv. 22.

3d, Of this character are the following examples, which have usually been considered as being impersonal: *הָרָה לּוֹ* *he became hot to himself* (or, *heat became hot to him*), Ps. xviii. 8; *אֶל-יָחִיד בְּעֵינֵי אֲדֹנָי* *let it not become hot*, (i. e. let not heat exist) *in the eyes of my Lord*, Gen. xxxi. 35; *אֶל יָרַע בְּעֵינֶיךָ* *let not evil be in thy eyes*, Ib. xxi. 12; *וַתִּצָּר לְדָוִד* *and (pressure) pressed upon David*, 1 Sam. xxx. 6; *לֹא תִמְטֹר עָלֶיהָ* \* (rain) *rains not upon it*, Amos iv. 7.

4th, So with passive verbs and participles: as, *וַאֲמָרוּ* *so they said*, *it has become desperate*, Jer. xviii. 12, i. e. *אָמַר נֹאֵשׁ*, or *דָּבָר הוּא* *THE MATTER has become desperate*; *נִשְׁעָרָה מְאֹד* *it became very tempestuous*, Ps. l. 3, i. e. *הַשְׁעָרָה* *became so*; *אֲשֶׁר עֲבַד בָּךְ* *which has been imposed as slavery upon thee*, Isa. xiv. 3, i. e. *הָעֲבֹדָה* *the slavery mentioned just before*; *אֲשֶׁר יָלַד לּוֹ* *which had been caused to be born to him*, Gen. xxxv. 26, i. e. *הַבָּנוֹת* *mentioned just before*; *שִׁדְּבָר בָּהּ* *in which it shall be spoken respecting her*, Cant. viii. 8, i. e. *דָּבָר* *a word*.

See also Gen. iv. 26, x. 25, xlvi. 22, Is. xxiii. 1, Lam. v. 5, Job xxx. 15. And with participles, Is. xxvi. 3, Ps. lxxxvii. 3.

5th, Hence it is, that in many instances the word necessary to complete, or qualify the sense of the verb,

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\* This would universally be so supplied in the Persian *بَارَانِ نَه بَارَانِيدَه*  
 اَسْت بَرَّان.

is frequently omitted by the ellipsis : e. g. **לֹא יָלְדָהּ לוֹ** *she had not borne to him*, i. e. *a son*, Gen. xvi. 1 ; **וַיִּשְׁלַח** *so he sent*, i. e. *a messenger*, Ib. xli. 14 ; **וַיַּצְבֵּר** *he accumulated*, i. e. *wealth*, Ps. xxxix. 7.

See also Ps. lxxvi. 12, 1 Sam. viii. 15, &c. The same often takes place in phrases of common occurrence : as, **וַיַּכְרֶת** *he cut, or made*, i. e. *a covenant*, **כָּרַת** 1 Sam. xx. 16 ; **לֹא יָפְרוּ** *they broke not*, i. e. *bread*, Jer. xvi. 7 ; **וַיַּזְכִּירוּ** *they cast*, i. e. *the lot*, 1 Sam. xiv. 42.

6th, Under this head may be arranged the apparently frequent ellipses of the antecedent to the relative pronoun **אֲשֶׁר**. The reason seems to be this : viz. **אֲשֶׁר** ought to be considered, not as being a mere adjective signifying *qui, quæ, quod*, &c. but, *is qui, ea quæ, id quod*,\* &c. including a substantive, like other attributes. Hence, in such cases there is no real ellipsis : e. g. **וַיִּשְׁאַף עַל-אֲשֶׁר לֹא-אָדָע** *he will take thee up to (a place) which I know not*, 1 Kings xviii. 12 ; **וְשָׁתִית מֵאֲשֶׁר יִשְׁאַבוּן הַנְּעָרִים** *and thou shalt drink out of THAT WHICH the young men draw*, Ruth ii. 9 ; **בְּאֲשֶׁר תָּמוּתִי אָמוּת** *in (THE PLACE in) WHICH thou diest, I will die*, Ruth i. 17.

7th, This relative pronoun (**אֲשֶׁר**) must be considered, moreover, as being *definite* in its signification, like other pronouns : and, consequently, not necessary to be expressed when the antecedent is indefinite : e. g. **בַּיּוֹם הַהוּא דִּבֶּר יְהוָה אֶל-מֹשֶׁה** *on a day (on which) Jehovah spoke to Moses*, Exod. vi. 28 ; **אֲשֶׁר-יִזְדָּרֵם לֹא יִחַשֵׁב יְהוָה לוֹ עֹון** *blessed is ANY MAN, Jehovah imputes not to him iniquity*, i. e. *to whom*, &c. Ps. xxxii. 2, comp. Ps. i. 1.

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\* See Noldius sub voce, p. 98, note *d*. It is also a remark of Noldius, " Præpositio semper pronominis relativi, ad quod se refert, objectum supponit, atque in quod ipsa inflectit ; sive id exprimendum concipiatur per nomen, sive per pronomen antecedens **כִּי** vel **מֵה**," &c. See also his note under **בְּאֲשֶׁר**. Concord. Part. Ed. 1734.

8th, There are, however, some instances in which this rule seems to be contravened: e. g. אֲנִי הַנֶּבֶר רָאָה עֵינִי *I am THE man (who) has seen affliction*, Lam. iii. 1; יִזְבְּחוּ לַשְּׂדִים לֹא אֱלֹהִים *they sacrificed to the devils (who are) not God*, &c. Deut. xxxii. 17. But in these cases, the article does not refer so much to the *definite* character of the noun, as to its *properties*, i. e. I am *that sort of* man, &c. See Art. 233. 11.

9th, In the following examples, some consequence seems to be intimated by the influence of words termed *prægnantia*, which may, therefore, be supplied by the ellipsis: וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֶת כָּל-דִּבְרֵי יְהוָה אֲשֶׁר שָׁלַח *and Moses relates to Aaron all the words of Jehovah, which he had sent him*, (i. e. to relate) Exod. iv. 28; see also the remainder of the verse; וּפָחַדוּ אֶל-יְהוָה *and they shall fear towards Jehovah*, i. e. *fearing shall turn to Jehovah*, Hos. iii. 5; וַיִּחַדְדוּ ... לִקְרַאתוֹ *and they fear meeting him*, i. e. *they fearing proceed to meet him*, 1 Sam. xvi. 4; לְאַרְצָן חִלְלוּ מִשְׁכַּן שְׁמִי *to the earth have they profaned the habitation of thy name*, i. e. *profaned and cast it down to the earth*, Ps. lxxiv. 7.

See also Gen. xii. 15, Exod. xxvii. 20, xxxiv. 15, Lev. iv. 2, Numb. xix. 2, Deut. i. 36, xxv. 18, 1 Sam. x. 9, xxiii. 7, xxiv. 6, 2 Sam. xviii. 19. 31, xix. 9. 12, 2 Kings v. 3. 6, Ps. xxii. 22, xxviii. 1, lv. 19, lxvi. 15, lxxiii. 27, lxxxix. 40, cxviii. 5, Is. vii. 6, xxi. 9, Jer. iii. 20, xli. 7, Hos. i. 2, iv. 12, Job vi. 14, Ezra ii. 62, 2 Chron. xxxii. 1, &c.

10th, On this principle it is, that words, the same or similar with those preceding, when apparently necessary for completing the sense of a sentence, are often omitted: e. g. הִטְלִיבִי אֶל-עֲדוּתֶיךָ וְאֶל-בְּצַע *INCLINE MY HEART to thy statutes, and not to gain*, Ps. cxix. 36; וְכָל-הָעָם רָאוּ אֶת-הַקּוֹלוֹת וְאֶת-הַלַּפִּידִם וְאֶת קוֹל הַשָּׁפָר *and the whole of the people SAW the thunderings and the lightnings, and the sound of the trumpet*, &c. Exod. xx. 18.

See also Deut. iv. 12, xxxii. 13, Job x. 12, Est. iv. 1. And in the New Testament, 1 Cor. iii. 2, 1 Tim. iv. 3, James i. 9, 10. Hence, also, the word *hear*, &c. has often the signification of *understanding*,

*obeying*, or the like. Comp. Acts ix. 7, with xxii. 9 : and, generally, verbs of sense are used the one for the other.

11th, Hence, also, verbs, nouns, or particles, which may be supplied from some part of the context, or which are necessary to it, are often omitted by the ellipsis : e. g. of verbs : שְׁמְרוּ-מִי בִנְיָר בְּאַבְשָׁלוֹם *observe ye who (whoever of you CONCERNING) the young man Absalom*, 2 Sam. xviii. 12 ; אִישׁ אֶל-עִירוֹ וְאִישׁ אֶל-אֶרְצוֹ (let) *each man (GO) to his city, and each man to his land*, 1 Kings xxii. 36.

So Ps. xxv. 15, xxxiii. 18, xxxiv. 16, Prov. vi. 26, Is. lxvi. 6, Hos. viii. 1, &c. And particularly of לֵאמֹר *saying*, e. g. יִתְבּוֹנְנוּ (לֵאמֹר) הֲזֶה הָאִישׁ *they consider (saying), Is this the man?* Is. xiv. 16, ib. 8, &c. which is perhaps owing to the direct and abrupt manner in which citations are generally made by the Hebrews. See Art. 244. 13.

12th, This often happens also with the noun, which is the *apparent* nominative, and sometimes when it must be supplied from different parts of the same context : e. g. יתן לְמָה יתן לְעַמֹּל אֹר *why giveth he (GOD) light to the sorrowful*, Job iii. 20 ; שָׁאַל וַיָּבֵא שָׁלוֹ *he asked (i. e. THE PEOPLE) and he (GOD) brought the quails*, Ps. cv. 40 ; וַיִּקְרָא-לוֹ דָּוִד וַיֹּאכַל לֶפָנָיו וַיִּשְׁכְּרוּ וַיִּשְׁכְּרוּ וַיֵּצֵא בַּעֲרֵב *and David called him (URIAH), and he (URIAH) ate before him (i. e. DAVID), and drank, and he (DAVID) made him drunken, and he (URIAH) went out in the evening*, 2 Sam. xi. 13.

13th, The most frequent ellipsis is of the negatives, לֹא לְנֶצַח וַיִּשָּׁבַח אֲבִיוֹן תִּקְוַת עֲנִיִּים *no, al, &c. : e. g. shall not be forgotten for ever, (NOR) shall the expectation of the humble (ones) for ever perish*, Ps. ix. 19.

See Deut. xxxiii. 6, 1 Sam. ii. 3, Ps. xlv. 19, Prov. xxv. 27, xxx. 3, Is. xxxviii. 18, xli. 28, &c. Of לֵּן *lest*, Exod. xix. 22, Is. vi. 10 ; לְמָה *why?* Ps. ii. 1, 2, x. 1 ; כִּפָּה *how often?* Job xxi. 17,

18, 19, 20; אֵיךְ *how*? Ps. lxxiii. 19; אֵיכָה *Id.* Lam. i. 1, 2, 3, 4, ii. 1, 2, iv. 1, 4, 8, 10; מַה *what*? Joel i. 18; עַד-מָה *how long*? Ps. iv. 3, lxxxix. 47; עַד-מָתַי *how long*? Ps. xciv. 4, 5, 6, &c. For an ample consideration of this subject, see Glassius's *Philologia Sacra*, Edit. Dathe, vol. i. p. 608, &c.

It has not been deemed necessary to enter at length into the consideration of the government of verbs when followed by the personal pronouns; or, of that of Infinitives or verbal nouns, &c. The view which has been taken of the subject makes it unnecessary to enter into any such discussion; the nature of the case requiring, that the construction be analogous in every instance.

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## LECTURE XVII.

## ON THE MODES AND TENSES OF THE VERBS.

243. Having considered the construction of the Hebrew verbs, we now proceed to discuss the doctrine of their tenses.

2d, As the Hebrew Language recognizes no variation of termination in verbs, indicative of mode, no place has been assigned to that distinction in the paradigms: nor will it be necessary to enter on that consideration, until we have considered the doctrine of the tenses: but, when this is done, we shall offer a few remarks on that subject.

*Of the Tenses.*

244. In our theory of the verb we have proceeded upon the supposition, that the *Preterite tense* is formed on a Concrete noun as its basis;—the *Present* on an Abstract.

2d, If, then, the basis of the Preterite be a Concrete noun, such word considered alone, will necessarily refer to some past time, for the commencement of the action, passion, state, &c. meant by the root; and which, when put into a state of conjugation, might be considered as intimating some indefinite past tense. If, for example, I say in Latin, *Amans ego*, or *Amatus ego*, the meaning must be, that at some time antecedent to the present, I began to be, and consequently am, either the subject, or object, of the action intimated by the verb *amo*: but,

whether I shall be found to be so hereafter, must be determined by some word, or words, added for that purpose.

3d, Accordingly we find, in Hebrew, that our Preterite tense universally refers to past time, unless some of the circumstances hereafter to be detailed, shall require the contrary.

4th, Again, if the *Present tense* be formed on an Abstract noun, as no intimation whatever can be given, by this combination, of any person or thing being at any time past or future subject to the influence of such word, the sense to be thus supplied will naturally apply to the present time, unless indeed some of the circumstances hereafter to be detailed suggest the contrary.

5th, But here an important question will arise, which is this: How are we to determine the period from which we are to reckon, when speaking of past, present, or future, tenses? This, I believe, involves the principal part of the question before us: and, unless we can shew in what respects the Oriental writers differ from our own on this point, we shall never be able to account for the construction of any considerable part of the context found in any book written in the Hebrew or any of its Dialects: but, if we can do this satisfactorily, I think we shall be able to solve a problem, which has hitherto baffled the skill of every European Writer.

6th, In the first place then, if we suppose any writer to be commencing a narrative, he must necessarily speak of past, present, or future time, with reference to the period at which his statement is made: and, to this period it will be in his power to recur, whenever it may suit his purpose to do so. This use of the tenses may therefore be termed *Absolute*.

7th, In the next place, a writer may speak of past,

present, or future events, with reference to some other period or event already introduced into the context. This may be termed the *Relative* use of the tenses.

8th, In the Hebrew paradigm, we have only two tenses, viz. a *Past*, and a *Present*, tense. To the present tense, the *Participles*\* and *Infinitives* are nearly allied. That is, either of these when unrestricted by any other considerations, are generally to be understood as referring to the present time, either *absolute* or *relative*. Besides, in every case, both these tenses, together with the Participles, &c. may also become *relative* in their application; i. e. they may be considered as speaking of a time either past, present, or future, with reference to some other period or event already introduced to the reader's notice. Hence a Preterite connected with another Preterite, may be equivalent to our pluperfect; a Present following a preterite, to our imperfect; and so on, affording every distinction of time necessary for the purpose of language. Of these examples will now be given, beginning with those which have been termed *absolute*.

9th, Generally, in the commencement of narrations, paragraphs, &c. the use of the tenses will be *absolute*, as in English: e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים *in the beginning* God CREATED, Gen. i. 1; וְהָאָדָם יָדַע אֶת-חַוָּה *and (as to) the man he* KNEW *Eve his wife*, Ib. iv. 1.

See also Gen. iii. 11, 12, 13. 16, 17, Is. i. 1, ii. 1, &c.

10th, When it is necessary to enounce any thing in

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\* Participial nouns may, indeed, have been used as preterites, for the reasons just given respecting concrete nouns: but, in practice, they include within themselves no particular tense, and are, very much like the present, to be construed either in the past, present, or future, tense, as the context may require: and may in almost every case be substituted for the present.

the *absolute* present tense,\* either our present tense, or one of the participles may be used: e. g. **لَمْ يَلَمْهَا لِي**

\* See also Is. v. 23, vi. 2, vii. 14. In this last instance, I understand **يَتَنَبَّأُ** *he gives*, to refer to the declaration or prediction of the Prophet, which is here termed **آيَات** *sign, or wonder*. See Gen. iv. 15, Exod. iii. 12, iv. 8. 28, 1 Sam. ii. 34, 2 Kings xix. 29, where it seems to mean a *prediction*, not a visible sign.—That, which has been termed an Aorist, by the Writers on Arabic Grammar, is *really* the present tense, as will appear from the following considerations. In a Commentary on the *Káfia* **كافية** of Ibn ul Hájib, by Najm Oddeen of Irák, preserved among Mr. Burckhardt's books in the Public Library at Cambridge, it is said of this tense, **وقال بعضهم هو حقيقة في**

**الحال مجاز في الاستقبال وهو اقوي لانه اذا خلي من القرآن لم يحمل الا علي الحال ولا ينصرف الي الاستقبال الا لقرينة وهذا**

**شان الحقيقة والمجاز** i. e. "Some say, that it is *absolutely* a present tense, but allowed to be used as a *future*, which is the best opinion. For, when it is accompanied by no other (words, &c.) it can refer to the *present tense* only: nor is it used as a future, except when so accompanied. This is what we mean by *absolute*, and

*allowable*." See also the following examples; **مَا يَرْكِي الْإِنْسَانُ بِشَهَادَةِ أَهْلٍ**

**مَا يُوَدُّ** a man IS NOT JUSTIFIED by the testimony of his own family;

**الَّذِينَ كَفَرُوا أَنْ يَنْزِلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ** those who have not believed DO NOT LIKE, that any good thing SHOULD BE SENT down to you from your Lord. M. de Sacy, Arab. Gram. vol. i. p. 132.

Again, they consider the *present tense* as being of two kinds; one they term

the *real present*; **الْحَالُ تَحْقِيقًا**, by which they mean, the tense which we have termed *absolute*; or, in other words, in which a person commits to writing any event or number of events he may have to detail. This is what our Grammarians always understand by *The Present tense*. The other is that

which is termed **الْحَالُ حَاكِيَةً**, i. e. the *present, as to narration*; by which they mean, the time contemporary with any event, and which may, therefore, be considered as being *present* with it, although *past*, *present*, or *future*, with regard to the *real* or *absolute present tense*. The following passages taken from the Commentary on the *Káfia* by Moolla Jâmi will be sufficient to shew in

לְכֹנֶנָּה וְנִדְבָקָה; *what (is) the multitude of your sacrifices to me?* SAITH *Jehovah*, Is. i. 11; יְהוָה יֹאמֶר *come now, LET US REASON together*, SAITH *JEHOVAH*, Ib. v. 18; הוּא מִנִּיעֵי בֵית בְּבֵית שָׂדֶה בְּשָׂדֶה יִקְרִיבוּ *woe (to those) WHO JOIN house to house, (who) LAY field to field*, Is. v. 8.

In this last instance the participle holds a place in the parallelism corresponding with the present tense.

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה אֶרֶץ גְּחָלִי מִים עֲנֹת *for the Lord thy God*

what manner they speak on this subject (p. ۳۷۳-۱۵) speaking of the use of the

particle *اِذَا* *كان* *اي المضارع مستقبلاً بالنظر الي ما* *حَتَّى* it is said, *قبلها وان كان بالنظر الي زمان التكلم ماضياً او حالاً او مستقبلاً*

i. e. *when the مضارع (i. e. our present) is to be taken as a future, with reference to what may have gone before; or, with reference to the time in which the relation was first made, as A PAST, PRESENT, OR FUTURE.* And again, *فان اردت*

*بالفعل الذي دخله حتى الحال يعني زمان الحال تحقيقاً اي بطريق التحقيق بان يكون هي زمان التكلم بعينه . . . . او حكاية اي بطريق الحكاية كما تقول كنت سرت امس حتى ادخل البلد فادخل في هذا الموضع حكاية الحال الماضية فكانت كنت في زمان الدخول هيأت هذه العبارة وتحكيها في زمان التكلم علي ما كنت هيأت*

i. e. *if you intend by the verb preceded by حتى to express the PRESENT TENSE, i. e. the time of the ABSOLUTE PRESENT; that is to say, by way of verifying it as present with the time of the original narration itself, &c. . . . or, by way of*

(subsequent) *حكاية* NARRATION, (i. e. relatively) *as if you should say, I was (so circumstanced that) I proceeded yesterday, in order that I (may then) enter the city.*

Here the word *ادخل* I ENTER (is used in) the NARRATION of a past circumstance, as though you had expressed yourself in this manner at the TIME of entering, relating the circumstance in the relative present in consequence of having so conceived the matter (in your own mind).

(NOW) BRINGETH thee into a good land, a land of brooks of water, of fountains and depths that SPRING out of the valleys and hills, Deut. viii. 7.

11th, When, however, any event, hereafter to come to pass, is enounced *prophetically*; or, any circumstances are mentioned, manifestly relating to a future period, either the *present tense*, or one of the *participles* may then also be used: e. g. וְאֶעֱשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְּךָ וְאֶגְדָּלְךָ וְשִׁמְךָ and I MAKE thee a great nation, and I BLESS thee, and MAKE thy name great, Gen. xii. 2; אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹאכַל-בָּהּ לֶחֶם לֹא-תִחְסַר כָּל בָּהּ wherein THOU MAYEST (OR SHALT) EAT bread without scarceness, thou SHALT (DOST, MAYEST) not lack any thing in it, &c. Deut. viii. 9; וְאֲנִי הֲנִי מְקִים אֶת-בְּרִיתִי and (as for) me, behold me ESTABLISHING (ABOUT TO ESTABLISH, OR WILL ESTABLISH) my covenant with you, and with your seed after you, Gen. ix. 9.

The reason of this seems to be, that when any thing is predicted, it may now be said either to be doing or done in the mind of him who makes the prediction. This is also the case in Arabic and Persian, and apparently for the same reason. See Mr. Lumsden's Persian Gram. vol. ii. p. 334—7. In the other case, i. e. when it takes a future signification from circumstances, the mind of the writer and reader seem to be translated to the times referred to, and then the narration is necessarily carried on in the present tense.

12th, Hence, in all cases in which any other person is introduced as speaking, or, in which any event, evidently of past occurrence, is mentioned, the tenses will be reckoned from that period, i. e. placing both the writer and reader in the times in which such declaration, prediction, citation, &c. took place. The same will be the case, when the mind is carried forward in any predic-

tion.\* Examples: יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחַנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לִזְרַעְךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכּוֹ לִפְנֵיךָ  
*the Lord God of heaven, who TOOK me from my father's house, and from the land of my kindred, and who SPAKE unto me, and that SWARE unto me, saying, Unto thy seed GIVE I this land, he SENDETH his angel before thee,*  
 Gen. xxiv. 7.

Here we may observe, that the first three verbs, לָקַח, דִּבֶּר, and נִשְׁבַּע, are all in the preterite tense. The first is necessarily so, by the operation of the rule, Art. 244. 9. The two following are so, because connected with the first by the relative pronoun אֲשֶׁר, which is more consistently termed a conjunction (حرف الصلة) by the Arabs. In the next place, we have a citation, prefaced by לֵאמֹר saying. Then we have the present tense, אֶתֵּן I give, i. e. I give now, which may be taken as a prophetic future (Ib. note, 11.). In the next place, Abraham, having finished the citation, recurs to the period at which he set out; and from this, the present יִשְׁלַח *he sends, he now sends*, or, taken prophetically, *he will send*, is to be reckoned.†

\* Here the use of the tenses is *relative*: or rather, partly *absolute*, and partly *relative*.

† Of this kind are all those expressions in Arabic, in which the leading verb is found in the preterite tense, and the following ones in the present, or (as the

Grammarians have termed it) the *future*: e. g. اَلْتَمَسَ شَيْئًا لِيَاْكُلَهُ فَلَمْ يَجِدْ

*he sought something that he might (now) eat it, but he finds not*; كَانَا يَنْطَحَانِ

بِقُرُونِهِمَا *they two were (so situated) that they (now, i. e. in those circumstances) butt with the horns of them both.* The same principle holds good, when two preterites follow each other without an intervening conjunction: for then, the first will have respect to some time anterior to that from which the writer

had set out, the second to one anterior to that of such verb: e. g. وَكَانَ خَرَجَ

إِلَى خُرَاسَانَ *and he was (so circumstanced that) he went out (before that time) to Khorásán, i. e. and he had gone out.*

Corollary. 13th, Hence, it will also follow, that all citations must be made in the words of the first speaker: i. e. it is not said, that God sware and declared, THAT HE WOULD GIVE *the land to Abraham's seed*, &c. : but, in the original terms of the oath, *unto thy seed* DO, or WILL, I GIVE *it*. And also, that preterites and futures more or

Mr. de Sacy remarks, that “le verbe كَانَ employé comme auxiliaire, influe sur les prétérits خَرَجَ, &c. et les convertit tous en preterits antérieur.” Arab. Gram. vol. i. p. 131. The reason of this is, that each of these verbs involves a preterite tense in its own right, and the reader is, by the combination of both, carried back into a time more remote than either alone could express. This the European Grammarians have termed the *Pluperfect tense*.

As the Persian language has for several centuries been cultivated on the principles of the Arabic grammar, it may not be amiss to cite Mr. Lumsden's remarks on this use of the present tense. “In the conversation of the Persians,” says he (Pers. Gram. vol. ii. p. 336.), “though seldom perhaps in written composition, the present is often found to supersede the past tense of the verb, in the statement of those propositions which, though past in point of fact (i. e. as to the *absolute* time in which the statement is made) are recalled by the memory as if they

were present. Example: دِي شَب كُذَرَم نَزْدِ دُوسْتِي أَفْتَادِ در آنجا دوستی افْتَادِ

عَجَب بَرُمِي مِي بَيْنَم وَطَرَفَه تَمَاشَايِي مِي كُنَم last night I went to the house of a friend, and there saw (see) a delightful assembly, and enjoyed (enjoy) a most pleasing spectacle. Of this nature,” adds he, “are the examples

پِيغامبر چنان خَبَر مِي مَصْنَف چنين كُويدَ. The writer thus observes: پِيغامبر چنان خَبَر مِي

دَد the Prophet informs (or has informed) us.”—This must bring to every one's mind, the φησι, ait, and inquit of the Greeks and Latins, which are used in the same way, and upon the same principle. I must also remark, that the translation which puts this *present tense* in the *preterite*, or *future*, in the English or other European languages, as circumstances may require, will not always be incorrect; although there may be cases when it will. See also Mr. Lumsden's Gram. pp. 349—355, with reference to the method of making citations.

less remote from the time in which any declaration is made, answering to our imperfects, perfects, pluperfects: simple, compound, or, paulo-post, futures, may be formed at the pleasure of the writer. The following passage from Isaiah must suffice on this subject: כֹּה-אָמַר יְהוָה לְמַשִּׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר-הִחֲזַקְתִּי בְיָמָיו לְרַד־לְפָנָיו גּוֹיִם וּמַתְּנִי מַלְכִּים אֶפְתָּח לִפְתָּח לְפָנָיו דְּלָתִים וּשְׁעָרִים לֹא יִסְגְּרוּ: אֲנִי לְפָנָיִךְ אֵלֶיךָ יְהוָה וְהַדּוּרִים אֲנִישׁ דְּלָתוֹת נְחוּשָׁה אֲשִׁיבֵר וּבְרִיחֵי בְרֹזֶל אֲגַדֵּעַ: וְנָתַתִּי לָךְ אוֹצְרוֹת חֶשֶׁךְ וּמִטְמְנֵי &c. *thus* HATH *Jehovah said to his anointed, to Cyrus, whose right hand I HAVE HOLDEN, for the subduing of nations before him, and that I MAY UNLOOSE the loins of kings; to open before him the two-leaved gates, and (that the) gates MAY not BE SHUT: I GO, or WILL GO, before thee, and MAKE LEVEL mountainous places: the gates of brass DO I BREAK, and the bars of iron DO I CUT ASUNDER. And I have given thee the treasures of darkness, and the hidden treasures of secret places, that thou MAYEST KNOW, that I am Jehovah who CALL (thee) by thy name, &c., Is. xlv. 1—3.*

Although this citation is not quite direct in the first instance, the passage is nevertheless all put in the first person, as is also the following, which is a direct citation. As to the tenses, the first verb is in the preterite, because the prophet recites what he had already received, perhaps at some distance of time. The next is also preterite as referring to past events. The following אֶפְתָּח and יִסְגְּרוּ are present as having reference to what may have been done at the time when the declaration was made, or immediately subsequent to it. The same may be said of the four following verbs. The next, נָתַתִּי is a preterite to be taken in an absolute future signification (see Art. 246.); and the following הִדַּע is present to the fulfilment of this or immediately subsequent to it. The second preterite, הִחֲזַקְתִּי seems here to refer to time anterior to that of אָמַר, with which the declaration commences, though perhaps not so much so as to bear our

pluperfect in the translation. The next two, יִסְגְּרִי and אֶפְתָּח, though presents or futures to הִתְנַחֲמִי, seem, nevertheless, to be anterior to אֶפְתָּח as to tense. In the next place, אֶנְשֶׁר, אֶלֶף, and אֶבְרֶע are evidently present or future to אֶפְתָּח, and consequently, in a tense future to אֶפְתָּח and יִסְגְּרִי. In the last place, נִתְּנִי is manifestly future with respect to the preceding verb אֶבְרֶע, &c.: and הִנֵּדֶה, which is present or immediately future to this, may be considered as referring to something still further removed into futurity. Numerous instances of this kind occur in the New Testament. For examples, in which the present tense is thus carried backward or forward, see Matt. ii. 13, φαίνεσθαι; Mark ii. 4, χαλῶσι, &c. As future, Matt. ii. 4, γενᾶσθαι; Ib. v. 46, ἔχθει; Ib. xvii. 11, ἐξχέσθαι; Ib. xxvi. 29, πίνω. Paulo-post future, Matt. xxvi. 24, παραδιδόσθαι; Ib. v. 45. See Mark xiv. 41, Luke xxii. 21, 22, John xiii. 3. 11. 27. 33, &c. In like manner, the Aorists are also used for the past, present, or future. It will be unnecessary to give examples of the past. Of the present, Matt. iii. 17, ἐνδόκησα. So Ib. xxiii. 2, Luke i. 47, xv. 16, John i. 12, 1 John iv. 8. Of the future, John xi. 56, ἔλθῃ: xv. 6, ἐβλήθη, ἐξηράνθη. See also Rom. viii. 20. With πρὶν or πρὸ preceding, Mark xiv. 30, John iv. 49, viii. 58, xiii. 19, &c. See also Matthiæ's Greek Grammar, vol ii. Art. 504, 505, &c.

14th, From what has been said, it must have appeared, that the writer placing both himself and his reader in times contemporary with the events of which he is treating, can supply the deficiency of tenses apparent in the Hebrew paradigm; an expedient often resorted to, indeed, by the Latin and Greek historians, without the necessity which presents itself here. We must not suppose, however, from this circumstance, that they never recur to the original time from which they set out. This they seem to do optionally, just as we find it done in the Greek and Latin historians\* (Art. 244. 6.): e. g. וַיִּקְרָא

\* This is often done in the same construction: e. g. "INSTANT *Volsci recētes, qui è castris impetum FECERANT*; INTEGRANT *et illi pugnā, qui simulata CESSERANT fuga*. Livy, lib. vi. §. 24. ἘΛ'ΡΑΚΑΣ δ', ἘΦΗ ὧ κῦρε, τῇ

לְיָלָה קָרָא וְלַחֹשֶׁךְ יוֹם וְאֱלֹהִים לָאֹר יוֹם *and God calls the light day: but the darkness he called night*, Gen. i. 5; וַיִּנְיְחוּ אֹתוֹ עַד-הַבֹּקֶר בְּאֶשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבָּאִישׁ *so they lay it up till the morning, as Moses had commanded, and it did not become foetid, &c.* Exod. xvi. 24.

245. If then, events consecutive of each other may be enounced by verbs intimating a presence of action, with reference to those primarily introduced into the context, then may Subjunctive or Conditional sentences also be enounced upon the same principle, by the present tense, while the dependence of the different members one upon another will be determined by *the signification of the particles* introduced for that purpose.\* Examples: Gen. xxiv. 49. 50, וְעַתָּה אֲסִיְיִשְׁכֶם עֲשִׂים חֶסֶד וְאֶמֶת, וְאֶת-אֲדָנִי הַגִּידוּ לִי וְאִם-לֹא הַגִּידוּ לִי וְאֶפְנֶה עַל-יָמִין אוֹ עַל-שְׂמָאל: *and now, if ye are dealing kindly and truly with my master, tell me; and if not, tell me; and I turn (or that I may turn) to the right hand or to the left; Ib. v. 5, וַיֹּאמֶר אֵלָיו הָעֶבֶד אוֹלִי לֹא-תֵאבְדָה הָאִשָּׁה, לָלֶכֶת אַחֲרַי אֶל-הָאָרֶץ הַזֹּאת הַהִשָּׁב אָשִׁיב אֶת-בְּנִךְ אֶל-הָאָרֶץ: then the servant said (says) to him, perhaps the woman may not be willing to follow me to*

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γυναῖκα, ἣν με ΚΕΛΕΥΕΙΣ φυλάττειν; Μὰ Δὲ ἔφη ὁ κῦρος, &c. Xenoph. Cyropaedia. Pantheia. See Matthiæ's Greek Gram. vol. ii. Art. 504. 1.

\* Professor Stewart lays it down as a rule (after Dr. Gesenius), that the apocopated and paragogic forms of the present tense are generally to be taken in a subjunctive or intensitive signification, respectively. (Heb. Gram. pp. 161—2, &c. Andover, America, 1823.) After paying considerable attention to this subject, I must confess, I cannot see any necessity for this rule; because I find cases almost innumerable, wherein the common form of the present is to be taken as a subjunctive, optative, &c. according to the force of the particles, with which it is accompanied; and because I cannot perceive the least possible difference of meaning between either forms when so accompanied. The same may perhaps be said of the paragogic forms. Euphony is probably the sole reason why one form is used at one time, and another at another.

*this land, must I surely bring back thy son unto the land from whence thou camest ?* Ib. xxvii. 4, וַעֲשֵׂה-לִי מִטְעָמִים, כַּאֲשֶׁר אָהַבְתִּי וְהִבִּיאָה לִּי וְאָכְלָה בַּעֲבוּר תְּבָרְכָךָ נַפְשִׁי *and make for me meats such as I have loved, and bring to me, THAT I MAY EAT, IN ORDER THAT MY SOUL MAY BLESS THEE.*

2d, For the same reason, Commands, Prohibitions, Blessings, Deprecations, and the like, will generally be enounced, either by the Imperative, or by the present tense. Examples : Gen. xxiv. 60, הֵי לְאֶלְפֵי רַבְּבָה וַיִּירָשׁ, וְרָעָה אֶת שַׁעַר שְׂנְאָו : *BECOME thou thousands of myriads, and LET thy seed POSSESS the gate of those that hate them ;* Gen. xxvii. 3, וְעָתָה שְׂאֵנָא כְּלִיד תְּלִיד וְקִשְׁתְּךָ וַצָּא, הִשָּׁדָה וְצוּדָה לִי צִידָה : *TAKE now, I pray, thy weapons, thy quiver and thy bow, and GO OUT, into the plain, and HUNT for me a hunting ;* Ib. 26, גִּשְׂה־נָּא וּשְׁקָה-לִי בְּנִי : *COME NEAR, I pray, and KISS me, my son ;* Ib. 28, וַיִּתֵּן-לָהּ, וְהָאֱלֹהִים מָטַל הַשָּׁמַיִם *and MAY God GIVE thee of the dew of heaven, &c. ;* Is. v. 19, יִמְהַר יְחִישָׁה מַעֲשָׂהוּ לְמַעַן, נִרְאָה וְתִקְרַב וְתִבּוֹאָה עֲצַת קְדוֹשׁ יִשְׂרָאֵל וַיְנַדְּעָה : *LET HIM HASTEN, HURRY his work that we may see (it), and LET the counsel of the Holy One of Israel DRAW NIGH, that we may know (it) ;* Ps. xxxvii. 1, אַל-תִּתְחַר בַּמִּרְעִים, אַל-תִּקְנָא בְּעֹשֵׂי עוֹלָה : *BE NOT IRRITATED at those who are evil, ENVY THOU not the workers of iniquity.*

246. Another leading principle, by which the tenses are regulated, arises from the circumstance, that the Hebrews, in common with some other nations of the East, often represent events, of the future occurrence of which they have no doubt, as *having already taken place.\**

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\* The following observations, on this use of the past tense of a Persian verb, are taken from the Persian Grammar of Mr. Lumsden, vol. ii. p. 326.

Examples : **בִּי-יִלְד וְלֹד-לָנוּ בֵּן נִתֵּן-לָנוּ וַתְּהִי הַמִּשְׁכָּה**  
**עַל-נִשְׁכָּמוּ וַיִּקְרָא נִשְׁמוּ פֶּלֶא יוֹעַץ אֵל גִּבּוֹר אֲבִי-עַד שֶׁר-שָׁלוֹם :**

“The prophetic denunciation of a future event will be often expressed in the past tense, in order to indicate the certainty of its occurrence. Examples :

**كَافِرٌ امْرُوزٌ اَكْرَحَ خَوْشَ اسْتٍ لَيْكِنْ فَرْدَاسَتْ كِه طَوْقٍ لَعْنَتْ بَر**  
**كَرْدَن كَشِيدَه وَبَانَوَاع عَذَاب كِرْفَتَار كَرْدِيدَه**  
*“The infidel, however happy to-day, will be encircled to-morrow by a collar of curses, and will suffer miseries of every description.”*

“It seems to me,” continues Mr. Lumsden, “that most of the preceding rules have their basis in the following principle . . . that the occurrence of a future event is naturally a matter of great uncertainty, and generally speaking, will be so considered, if expressed by the future tense of the verb. Past events having already occurred, are subject to no uncertainty at all. And hence it happens, that a Persian, having occasion to speak of a future event, which he believes to be of certain occurrence, will naturally enough employ the past tense of the verb : by the use of which he means to apprise his auditor, that the occurrence of the event, though still future, is, in his opinion, not less certain, than if it were past.”

Of this character is the passage cited by Mr. de Sacy, from the “*Concessus*” of Hariri, Arab. Gram. vol. i. p. 123. &c. **اَوْ لَا تَلْمِظْتُ بِقِرَاكُم** I WILL BY NO MEANS TOUCH *your meat*, unless, &c. Storr, p. 163—4. Pococke’s Specim. Hist. Arab. p. 57. Gram. Syr. Isaac Sciadrensis, Rom. 1636, p. ١٤٨, &c.

The following passages copied from a very valuable commentary on the Arabic Grammar of Ibn ul Hâjib, by **نَجْم الدِّينِ الْعِرَاقِي**, and preserved in the public library of Cambridge, will put this question out of all doubt, as to the practice of the Orientals. Speaking of the preterite tense, it is said :

**وَيَنْصَرَفُ إِلَى الْاِسْتِقْبَالِ بِالْاِنْشَاءِ وَالطَّلْبِ اَمَّا دَعَا نَحْوَ رَحِمَكَ اللَّهُ اَوْ اَمْرًا**  
**نَحْوَ قَوْلِ عَلِيٍّ عَلَيْهِ السَّلَامُ اجْزَا اَمْرٍ قَرَنَهُ اَسَا اخَاهُ بِنَفْسِهِ وَيَنْصَرَفُ إِلَى**  
**الْاِسْتِقْبَالِ اَيْضًا بَانَ يُخْبِرُ مِنَ الْأُمُورِ الْمُسْتَقْبَلَةِ إِذَا قُصِدَ الْقَطْعُ بِوُقُوعِهَا**  
**كَقَوْلِهِ تَعَالَى وَنَادَى اصْحَابَ الْجَنَّةِ... أَنَّهُ مِنْ حَيْثُ افَادَةُ الْمُتَكَلِّمِ**  
**لِوُقُوعِ الْفِعْلِ قَطْعًا كَأَنَّهُ وَقَعَ وَمُضِي... وَيَنْقَلِبُ الْمَاضِي إِلَيْهِ أَيْضًا إِذَا كَانَ**

for a child HAS BEEN (i. e. shall surely be) BORN to us, a Son HATH BEEN (or surely shall be) GIVEN to us, and the government is upon his shoulder, and (one) calls his name Wonder, Counsellor (or Preacher), Mighty God, the Father (or Proprietor) of an age, the Prince of peace; Ib. vii. 18, וְהָיָה בְיָוֶם הַהוּא יִשְׂרָאֵל לְזָבוּב אֲשֶׁר וְהָיָה בְיָוֶם הַהוּא יִשְׂרָאֵל לְזָבוּב אֲשֶׁר &c. AND IT SHALL (certainly) COME TO PASS, in that day, Jehovah hisses (or shall hiss) to the bee which (is) in the extremity of the rivers of Egypt,

منفياً أو ان كان في جواب القسم نحو والله لا فعلت وان فعلت... وينقلب أيضاً اليه بدخول كَلِم المجازاة غير لو وأما كان فقد يبقى معها علي الماضي نحو قوله تعالي ان كنت قلته.... وينقلب أيضاً بدخول ما الذائبة عن الظرف... نحو ما دامت السموات &c. i. e. "The preterite takes the future signification, when used as intimating desire—

prayer: as, رَحِمَكَ اللَّهُ MAY GOD HAVE MERCY ON THEE;—or, command, as in the saying of Ali, LET THE MAN REWARD HIS NEIGHBOUR (أجزا pret.) WHO IN HIS OWN PERSON HAS DONE GOOD TO HIS BROTHER. It is also changed into the future, when speaking of some future event, and intending to enounce it AS CERTAIN TO COME TO PASS: as in the passage from the Koran: The inhabitants of Paradise SHALL call, &c. (have called. Surat. Alaraf.) where the speaker mentions the event as HAVING ALREADY COME TO PASS. It is also taken as a future, when accompanied by a negative, or, as an answer to an oath: as, BY GOD, I WILL NOT DO IT, or, SHOULD I DO IT. It is also used as a future in hypothetical sentences, excepting with the particle لَوْ SHOULD,

UNLESS, &c. But, as to the verb كَانَ, it will retain its preterite signification: as, IF I HAD SAID IT. It is also changed when the particle مَا is used intimating time: e. g. AS LONG AS THE HEAVENS SHALL ENDURE," &c. It is very evident, that the same principle prevails throughout every instance here adduced, (if we except the hypothetical ones, of which something will be said hereafter, and كَانَ which is used as an auxiliary), namely, that of certainty, and thence intense petition, or command, which seem to have been grafted upon this certainty.

&c.; Ib. 19, וַבָּאוּ וְנָחוּ כָל־סָלְעִים וּבְנִיּוֹת הַבְּתוֹת וּבְנִיּוֹת הַסְּלָעִים  
&c. AND THEY SHALL (certainly) COME, AND SHALL ALL REST  
*in the desolate valleys, and in the holes of the rocks.*

2d, Upon the same principle, the Preterite tense is often used as an *Imperative*; which may, therefore, be termed *emphatical*: e. g. Deut. vi. 5, וְאַהַבְתָּ אֶת יְהוָה, אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוְּךָ הַיּוֹם עַל-לִבְבְּךָ : וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וְקִשְׁרְתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ : וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ : *and thou SHALT (surely) LOVE Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day SHALL BE upon thy heart: and thou SHALT DILIGENTLY IMPRESS them upon thy children: and thou SHALT TALK of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And THOU SHALT BIND them for a sign on thy hand, and THEY SHALL BE for frontlets between thy eyes. And thou SHALT WRITE them upon the posts of thy house, and upon thy gates.*

3d, In the following example, we have both the preterite and present tenses, to be construed as *prophetical* futures: the former necessarily so, as intimating something immediately consequent upon the action of the leading verb גִּיּוֹר; the other, for the reasons just given (Art. 244. 11. 12.).

Gen. xxvi. 3, גִּיּוֹר בְּאֶרֶץ הַזֹּאת וְאֶהְיָ עִמָּךָ וְאַבְרָחָה, כִּי-לֹךְ וְלִזְרַעְךָ אִתּוֹ אֶת-כָּל-הָאֶרֶצַת הָאֵל וְהִקְמַתִי אֶת-הַשְּׂבָעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ : *sojourn in this land, and I am, OR WILL BE, with thee, and I bless, OR WILL BLESS, thee; for to thee and to thy seed I give, or*

WILL GIVE, *all these lands : and I WILL (surely) ESTABLISH the oath which I sware to Abraham thy father.*

4th, The following exhibits a prohibitive sentence in the Present, followed by two predictions enounced in the Preterite tense : Gen. xxvi. 24, אַל-תִּירָא פִּי-אֱתָךְ אֲנִי וְהִרְבֵּיתִי אֶת-זַרְעֲךָ *fear not, for I (am) with thee, and WILL (surely) BLESS thee, and MULTIPLY thy seed.*

5th, When a preterite follows a present tense in the same order of events, and in the same context, the second of these, with as many succeeding verbs as follow in the same tense, order, &c. may be translated by the English compound tense, *shall have—shall have had—* or the like\* (Art. 244. 8.). Examples : Deut. vii. 1, כִּי יָבִיֵּאךָ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אָמַרְתָּ בְּאֶשְׁמָהּ לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם-רַבִּים מִפְּנֶיךָ ... וְנָתַנָּם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָבִיתָם הַחֶרֶם תַּחֲרִים אוֹתָם &c. *when Jehovah thy God BRINGETH THEE to the land whither thou art going to possess it, and SHALL HAVE CAST OUT many great nations from before thee . . . and Jehovah thy God SHALL HAVE DELIVERED them up before thee, and thou SHALT HAVE SMITTEN them, (then) devote thou them to utter destruction.*

6th, In like manner, when two events are enounced, one of which is prior to the other, that which occurred first in the order, being to be taken in the past tense, with reference to the time in which the relation is made, the following one may be translated into English in the

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\* In this case, the preterite is reckoned, not from the period in which the declaration is made, but in one future to it, even in the English.

*preterpluperfect tense*.\* as, Gen. xxvi. 18, וִקְרָא לָהֶן וִקְרָא לָהֶן אֲבוֹ: *and he calls them (by) names, according to the names (by) which his father CALLED THEM (i. e. had called.)*.

247. General opinions may be enounced either in the preterite, the participles, or in the present tense. Examples: Ps. i. 1, אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רְשָׁעִים וּבִדְרֹךְ חָטָאִים לֹא עָמַד וּבְמִשְׁבַּל לִצִּים לֹא יָשָׁב: *blessed (is) the man who HATH NOT WALKED in the counsel of the wicked, and HATH NOT STOOD in the way of sinners, and HATH NOT RESIDED in the habitation of the scorers;*†

\* In this case, the verb וִקְרָא is an historical *present* with reference to the preceding verb יָשָׁב, and therefore preterite with reference to the time in which the narration is made: but, the following verb וִקְרָא is preterite with reference to this time, i. e. the time of יָשָׁב and וִקְרָא, it is, therefore, a preterite still

more remote, which is equivalent to our pluperfect. So كَانَ خَرَجَ in Arabic. See p. 347. note.

† So in the Arabic لَوْ أَخَذْتَنِي مَعَكَ لَعَمِلْتُ عَسَلًا مِثْلَكَ *had you taken me with you, I had made honey like yourself;* لَوْ كَانَ النَّاسُ كُلُّهُمْ عُقُلًا

*HAD IT BEEN (so that) all men were wise, the world HAD BEEN*

DESTROYED. Mr. Lumsden has, I think, been very happy in his remarks on this sort of construction. “General opinions,” says he, “ought to result from the observation of facts; and whether we state a general opinion, or the facts on which an opinion is founded, the effect is the same in either case. An Englishman will commonly state the opinion, as ‘Force cannot cope with fortune:’ and a Persian will be often disposed to state the facts on which the opinion is founded; as ‘The strong have been generally foiled in the contest with fortune.’ This, therefore,” adds he, “is a case in which the past may be

said to supercede the future tense of the verb.” Example; كَرِيْمٌ يَسْ بَهْ كُنْجِي نَشِيْمٌ چو مَوْرِكِه رُوْزِي نَخَوْرْدَنْد پِيْلَان بَوْرور *henceforward I shall*



*perhaps my father MAY FEEL me; so SHALL I (certainly) BECOME as a great deceiver in his eyes, and SHALL (surely) BRING upon myself a curse and not a blessing; Prov. vi. 1, עֲשֵׂה . . . : בְּפִיךָ לִזְרֹת תִּקְעֶתָ : &c., my son, if thou HAST BECOME surety for thy neighbour, if thou HAST STRICKEN thy hand with a stranger. .... Do this, &c.; Gen. xxviii. 20, אֶם-יְהִיָּה אֱלֹהִים עִמָּדִי, וְשָׁמְרֵנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַן-לִי לֶחֶם לֵאכֹל וּבִגְדִי : וְיִשְׁמְרֵנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ : וְיָהִיָּה לִי לֵאלֹהִים : if God BE with me, and WILL (surely) KEEP me in this way (in) which I go, and WILL (surely) GIVE me bread to eat, and clothing to put on,—then SHALL Jehovah (certainly) be my God. Is. lxiii. 19, לֹא-קִרְעֶתָ שָׁמַיִם וְיָרֵדְתָּ מִפְּנֵי־הָרִים נָזְלוּ : —מִפְּנֵי־הָרִים : HADST thou RENT the heavens, HADST thou DESCENDED, HAD the mountains BEEN REDUCED before thee,—the nations HAD TREMBLED before thee;\* Lev. x. 19,*

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\* In translating this passage, I have taken *נָזְלוּ* as the *Niphhāl* of *נָזַל*, to which it seems to me most properly to belong, see Simonis's *Lexicon sub voce*, and *לֹא* as a particle implying supposition, with a negation, according to its most usual import both in Hebrew and Arabic. It should also be observed, that in the first and two last examples, the preterite is used, as in the statement of general opinions, and for the reasons assigned by Mr. Lumsden. The particles preceding such expressions may be considered as intended to put a suppositious case; or, in other words, to lay down a general fact as accidental, and then to deduce the consequence: which may be stated, either in the past or present tense, as circumstances may require. Of this character are

the following Arabic examples; *لَوْ لَا عَرَفْنَاكَ لَفَعَلْنَا مِثْلَ ذَلِكَ* HAD we not KNOWN thee, we HAD (surely) DONE after this manner: or, WE SHOULD (surely) HAVE DONE so, taking the second member as a future of certainty with respect to the first; *لَوْ كُنْتَ هَاهُنَا لَمْ يَمُتْ أَخِي* HADST thou BEEN here, my brother WOULD not HAVE DIED; *إِنْ فَعَلْتُ ذَلِكَ ضَيَعْتُ مَالِي* HAD I

: וְאִכְלֹתִי חֲטָאת הַיּוֹם הַזֶּה בְּעֵינֵי יְהוָה : *and, HAD I EATEN the sin offering to day, WOULD it HAVE (seemed) GOOD in the eyes of Jehovah ?*

### Remarks.

249. The preceding rules seem to be governed by two general principles. One, in which the Writer, setting out from the period in which he commences his narrative, follows the different circumstances of it, as though himself and his Reader were present, and dates the tenses of his verbs from the different periods in which he thus places himself; but still reserving the right of returning to his original position whenever he pleases: as already exemplified.

2d, The other leading principle is, to represent events, which it is believed will certainly take place, as having already come to pass: and then, applying this principle to Imperative and other sentences, for the greater emphasis. Nothing, I think, can be more natural than the adoption of such principles. And, when we consider the great degree of precision which their application must communicate to the context, we shall perhaps be induced to believe, that the poverty and uncertainty

انَا كَثَرْتُ عَافِيَا *DONE this I SHOULD SURELY HAVE LOST my wealth;*

تَبَيَّضُ بَيْضَتَيْنِ *DID I INCREASE her food, she WOULD (probably) LAY two eggs;*  
i. e. putting the case, that if I had done so, then she would perhaps hence lay,  
&c. De Sacy's Gram. Arab. vol. i. p. 124, &c.

The Persian examples selected by Mr. Lumsden, seem to me all subject to this distinction, i. e. of certainty or contingency, and to have been enounced accordingly, either in the past, present, or future tense ;

اگر نرسیدی انتظار *HAD you not ARRIVED, the expectation of you, WOULD (pro-*  
*bably) HAVE KILLED (me);*  
اگر امروز بر خلق رحم کنی فردا مرحوم *HAD you not ARRIVED, the expectation of you, WOULD (pro-*

شدی *if to-day, you (by any chance) shew mercy to mankind, to-morrow you*  
*HAVE RECEIVED mercy, i. e. CERTAINLY SHALL RECEIVE it. See Pers. Gram.*  
*vol. ii. p. 322, &c.*

of which it has been fashionable to accuse the Hebrew language, has rather arisen from our own ignorance, than from any defect inherent in its construction.—Still we do not mean to affirm, that we can always say, why one mode of enunciation is preferred to another, when, as far as we can see, either would have suited the character of the context. In some cases the parallelism may have had some influence, in others attraction: but, upon the whole, I believe we can generally give as good an account of the use of the tenses in the Hebrew, as can be given in either the Greek, Latin, or any other language.

3d, There is, however, a case which has not yet been noticed, and which may probably give some trouble to the Learner, I mean that in which we find discourses, and sometimes books beginning with a verb in the *present tense*, having the particle ׀ prefixed. I am very much disposed to believe, that this circumstance has contributed in no small degree towards recommending the doctrine, that a *conversive* power (i. e. a power capable of changing the future into a preterite tense, and *vice versâ*) was really inherent in this particle. How a particle,\* which has not the least reference to time, could change the tense proper for a certain form of the verb, few perhaps have been able to see: for my own part, I must confess, I never could see the most distant connection between this particle and the tense of any verb: but, as passages such as those alluded to, do occur, it is but right we should endeavour to account for them.

4th, The apparently redundant use of the particle ׀ then, in passages of this kind, is by no means confined to verbs as the leading words in discourses. The book of Exodus, the first of Kings, and that of Ezra, begin with it prefixed to nouns; and the verbs following appear in their proper tenses. In a great number of passages it also occurs at the beginning of discourses, either with, or without verbs, at the discretion of the Writer,† in all of which the proper tense of the verb

\* There are a few particles in the Arabic, such as *إذا*, *لم* &c., which are also said to have a similar power: but, there is good reason for believing, that this is not the case, which I may perhaps shew hereafter.

† See Noldius, Concord. part. p. 309—10. Ed. 1734. *Καί* is often used in the same manner in the New Testament, as Matt. vii. 28, ix. 10, xi. 1, xiii. 53, xix. 1, xxvi. 1, &c. See Noldius as above. Glassius refers this use of ׀ to a Polysyntheton, Phil. Sacr. p. 513. In some instances this ׀ occurs in the middle of a verse, as Is. vi. 1. *וְאֵלֶּיךָ יִשְׂרָאֵל*, where we can have no doubt, from the preceding context, that the event related is past, the ellipsis of the verb there-

obtains. In the books of Joshua and Judges there is a manifest connection with the context of the preceding books. In these cases, therefore, we shall find no difficulty. Let us now take a few examples from the other books; interpreting this particle according to one of the significations ascribed to it by Noldius; for, I do not believe that it is entirely redundant, but that it is added for the purpose of imparting some expression to the context: e. g. Lev. i. 1, וַיִּקְרָא אֶל-מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר: so *Jehovah CALLS to Moses, and SPEAKS to him from the tabernacle of the congregation, saying.*

From the circumstances here alluded to, we can have no doubt, that this is recorded as a past event: and if so, I believe the Writer has taken the liberty of transporting himself and his Reader into former times, without the usual notice, i. e. some term expressive of past time, or a verb in the past tense. The ellipsis then may be of some adverb, or the verb הָיָה (which last is supplied in Arabic by كَانَ, in such passages as, فَكَانَ أَصْحَابُهُ مِنْ

صَوْنُ الْحَوَاشِ يَأْتِي إِلَيْهِ and IT WAS (so that) *his companions from among the beasts come to him.* The particle, in such cases, may be intended merely to excite attention.

5th, But it has been supposed, that הָיָה never occurs, like the كَانَ of the Arabs, as a Preterite to its own Present tense: but, there are many instances in which it does so occur: e. g. Is. vii. 23, וְהָיָה בַּיּוֹם הַהוּא יְהִיָּה כָּל-מָקוֹם &c. and IT SHALL COME TO PASS *in that day, that every place SHALL BE,* &c.—To that of others, as, Ib. 21, וְהָיָה בַּיּוֹם הַהוּא יְחַיֶּה-אִישׁ עֶגְלָתוֹ &c. and IT SHALL COME TO PASS *in that day that a man SHALL NOURISH a calf,* &c.; Ib. 22, וְהָיָה מִלֵּב עֲשׂוֹת חֶלֶב יֹאכַל הַמֶּזֶה and IT SHALL COME TO PASS, *for the abundance of milk they shall give, that HE SHALL EAT butter,* &c. It is no objection to these passages, that הָיָה is to be construed as a future of certainty; because, it is from its being really a preterite tense that this takes place. Nor does it invalidate the argument, that

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fore introduces no ambiguity: but if we go on to the third verse we shall find two verbs in the preterite tense: an instance of recurrence to the period from which the writer originally set out, and to which this verb is to be referred as a *historical present.*

this verb is not immediately joined with the following one, as it sometimes happens in the Arabic. Every one must see, that they are to be construed together, just as <sup>كَانَ</sup> must be with <sup>يَكُونُ</sup> &c., however distant they may be placed from each other. I think, therefore, that the ellipsis of this verb in certain cases (especially as it may be considered as inherent in <sup>יָהִי</sup> see Art. 242.) can afford no real objection to the theory proposed, and particularly as we know that this, and every other Language, presents omissions equally great.\*

6th, This, I think, will be sufficient to explain all the passages thus occurring; the circumstances of the context always admonishing us, in what situation we are to place ourselves, in order to see the just force of the tenses of the verbs.

7th, I would have it, however, particularly borne in mind, that it is not my wish to introduce, in passages like this, any thing differing from our authorized version, except where it shall be absolutely necessary. The preterite has been very properly adopted by the Translators, because we are in the habit of reckoning our tenses from the period in which we write any narrative. My object is only to account for the Hebrew usage; and to shew, why one tense is at one time chosen, and another at another, where the idiom of our language would admit of no such choice.

8th, I shall merely remark, in conclusion, that the theory here investigated holds good in all the dialects of the Hebrew; viz. the Arabic, the Ethiopic, the Syriac, the Chaldaic, the Samaritan; and, that it has been introduced (as I believe) into the Persic. There are, however, a few peculiarities to be observed in each of these languages, as it is likely would be the case. In Arabic, for example, the ellipsis of <sup>كَانَ</sup>, equivalent to <sup>יָהִי</sup> just noticed, seldom takes place. In Ethiopic, the preterite is very rarely used for the purpose of enouncing a *future of certainty*, which is also the case with the Syriac. The general principle, however, is the same; the particulars, are subjects proper for those Grammars, and therefore, need not be investigated here.

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\* That the verb <sup>كَانَ</sup> is occasionally omitted by the ellipsis (see M. de Sacy's Gram. Arab. vol. ii. Art. 648.), though not often in examples of this kind.

## LECTURE XVIII.

## ON THE NATURE AND CONSTRUCTION OF THE PARTICLES.

250. We have seen how one or more words may be laid down, for the purpose of enouncing and defining any idea which we intend to communicate to others.

2d, This is perhaps found to be common to all languages, and to all modes of expression. There are, however, certain words and phrases found to prevail in this, as well as other tongues, which, from the frequency of their occurrence, and the peculiar influence which they exert in every species of composition, deserve particular attention. These have been termed *Particles* generally; and, particularly, *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*.

3d, Generally, all particles, whether *simple* or *compound*, are nothing more than nouns substantive or attributive, placed in the state of *apposition* or *definite* construction, *immediately* or *mediately* with one another, or with the words intended to be qualified by them. The order mentioned on a former occasion (Art. 226. 3.) is also preserved here.

*Of the Character and Construction of Adverbs.*

251. It has been seen (Art. 234.), that adverbs are nothing more than words added for the purpose of qualifying the signification of verbs generally; we now come to consider some of those cases, which are of the most common occurrence, and which may otherwise present some difficulties to the Learner.

2d, Adverbs in *immediate* connection with verbs may

be considered as *absolute* (Art. 233. 2.), or, as added for the purpose of *specification* (p. 301. note). Those in *mediate* connection, as being in the *definite* state of *construction* with the preceding word or particle; which word or particle may be *absolute* with respect to the verb. General examples are given, Art. 234. The following are some, in which we have attributives singular and plural, pronouns, and particles, thus construed: תִּרְדּוּ בְּלָאִים *she descends*, WONDERS! i. e. wonderfully, Lam. i. 9; מִיִּשְׁרִים תִּשְׁפֹּטוּ RIGHT THINGS *judge ye*, i. e. righteously, Ps. lviii. 2; נִרְאֹת נִפְלִיּוֹת in DREADFUL THINGS, *thou hast become wonderful*, i. e. thou hast become exceedingly wonderful, Ps. cxxxix. 14.

3d, It will immediately be seen, that these instances may all be construed by one or other of the rules already given. So also with pronouns: בְּזֶה *in this* (place), for *here*; בָּזֶה, בְּזוֹה, and כְּזֹאת *like this*, for *thus*; לָמָּה, or לָמָּה *for what, why?* בְּאֵשֶׁר *in that which*, i. e. place or time, as the context shall require; or אֲשֶׁר *absolutely*, for *where, when?* or *since, because, &c.*

4th, Negative particles should be considered as affecting the action, &c. of a verb either expressed or understood, and not the existence implied by a noun;\*

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\* Such expressions as, *there is no man, no place, nothing, &c.* would be considered as monstrous by an Oriental, whom it would be extremely difficult to persuade, that we were not affirming both the existence and non-existence of the same thing at the same time. They would say, *there is not a man, &c.*, which is certainly more natural and intelligible. See p. 300, note.

The Arabs make their adverbs by an indefinite attributive, put absolutely, either in *immediate*, or *mediate*, apposition with the word intended to be qualified, which will be either the subject or the object of the verb, or both: e. g.

ضربت زيدا مشدودا ولقيت Zaid came to me, riding; ضربت زيدا ركبا I struck Zaid violently, and I met Omar, both riding. In these cases,

e. g. <sup>לֹא-עוֹ</sup> <sup>עַם</sup> *a people*, NOT *strong*, Prov. xxx. 25 ; <sup>לֹא-בָן</sup> <sup>עָשׂוּ</sup> \* NOT SO (or, according to Schroederus, *right*) *have they done*, Jer. xlviii. 30 ; <sup>חֻקִּים</sup> <sup>לֹא טוֹבִים</sup> *statutes* (which are) NOT GOOD, i. e. *not easy*, Ezek. xx. 25. So <sup>לֹא-דֶרֶךְ</sup> <sup>תָּהוּ</sup> EMPTINESS (want of culture, in which there is) *not a way*, Ps. cvii. 40 ; <sup>לֹא-אֹר</sup> NOT *giving light*, Amos v. 20 ; <sup>לֹא-נֵשׁ</sup> <sup>לוֹ</sup> (there is) NOT *a name to him*, i. e. *he is nameless* ; <sup>לֹא-אִישׁ</sup> (who is) NOT *an eminent man*, <sup>לֹא-אָדָם</sup> (who is) NOT *a mean man*, Is. xxxi. 8 ; <sup>אֶמְרָתִי</sup> <sup>לְלֹא-עַמִּי</sup> *I will say to* (her who is) NOT *my people*, Hos.

the adverbs are put in what is termed the *accusative case*, where the connection seems to be *mediate*, i. e. in which some intervening word is to be understood. In the following, they are in the *nominative*, and, there the connection is mani-

festly *immediate*. <sup>جَاءَنِي</sup> <sup>زَيْدٌ</sup> <sup>وَعَلَامَةٌ</sup> <sup>رَاكِبٌ</sup> *Zaid came to me, and his servant*

(was) *riding*. The reason given for the first of these examples by the author of

the *Hidāyat oon Nahve* (p. ۴۹) is, that a verb is understood: his words are,

ومثال ما كان علمها معني الفعل نحو هذا زيد قائماً فان معناه أنه

وَأَشِيرُ. “The examples in which the signification of a verb was the governing

principle, as in, “*this Zaid (is) standing*,” require a verb to be understood: thus, “*I intend, I point out*.”—His meaning is this: “as to this Zaid, *I mention him as standing*.” And hence he means to shew, why the *accusative case* is used in such places. Mr. de Sacy gives a different account of this con-

struction, see vol. ii. Art. 630 ; where he considers <sup>رَاكِباً</sup> as intended to point

out a sort of logical objective case to the verb <sup>جَاءَ</sup>. For my own part, I would prefer considering this termination as the fragment of some word formerly used as a postposition, and therefore, as equivalent to the preposition

<sup>بِ</sup>, see note, p. 304, and to be translated thus: *Zaid came to me IN* (the situation of) *a person riding*.

\* <sup>בָּנוּ</sup> *establish, &c.* Hence <sup>בָּנוּ</sup>; and Art. 79. <sup>בָּנוּ</sup> *establishing, right, just, &c.*

ii. 25; לֹא דָבָר הַשְׂמֵחִים *those who rejoice in* (that which is) NOT *a matter*, i. e. in a non-reality, Amos vi. 13, &c. In all cases, however, לֹא may be construed as a noun put in the *definite* state of construction with the following word, intimating the want, defect, or the like, of the thing mentioned.

5th, In the particle אֵין this is still more apparent; for, in that case, it takes the vowels necessary for the state of construction\* (Art. 151. 6.): e. g. אֵין מוֹשִׁיעַ WANT, LACK, *of a saviour*, Deut. xxii. 27; לְחַנָּה אֵין יְלָדִים *to Hannah (was) A WANT of children*, 1 Sam. i. 2; אֵינֶנִּי שֹׁמֵעַ A WANT *of me hearing*, i. e. I hear not, Jer. xiv. 12; יֵשׁ אָדָם *the BEING, EXISTING, of a man*, i. e. there is a man, Eccl. ii. 21; יֵשׁ צְדִיקִים *THE EXISTENCE of just men*, i. e. there are just men, Eccl. viii. 14; אִם-יִשְׁגּוּ בְּאֶרֶץ *if HIS EXISTENCE (be) in the land*, i. e. if he be, &c., 1 Sam. xxiii. 23.

6th, When any of these particles follow the word to be qualified, they will, of course, be *absolute*: e. g. לֹא בִּי-עַתָּה הָיִיתָם *for now ye have become (of) NOTHING*, Job vi. 21; מַיִם אֵין *water (is) NOT*; יֵשׁ מִסְּבֹא *provision, BEING*, i. e. there is provision, Jud. xix. 19.

7th, Similar to לֹא and אֵין is the construction and force of אָפֶס† *expiring*; hence, *defect, non-existence*, &c.: e. g. אָפֶס אֱלֹהִים NOT *a God*, or, *no God*, Isa. xlv. 14; אֲנִי וְאָפֶסִי עוֹד *I am, and EXCEPTING ME, still (is none)*, Zeph. ii. 15.

8th, The following are examples of similar construction with the particles: עוֹד‡ *returning, reiteration, yet*,

\* See Eichhorn's edition of Simonis sub voce. On the etymology of these particles, see Art. 179.

† See also Art. 179. 2. 3.

‡ עוֹד *returning, &c.*; עוֹר and Art. 93. עוֹר.

*still*, &c. ; הן *see, behold* ; אל *defect, want, nothing*, &c. ; כי *marking, observing, inferring, whether, that*, &c. ; מן, or ב, *cutting off, separating, from, non-existence*, &c. ; בלי and בלתי *growing old, decaying, lack, non-existence* ; טרם *cutting off, defect, want, not existing, not yet*, &c. with or without other particles, &c. : עֲדָה מְחִיזָה THY CONTINUING *a retainer or holder*, i. e. thou still retainest, Job ii. 9 ; בְּעַד יוֹמָם *in (being) YET day*, Jer. xv. 9 ; בְּעוֹדִי *in MY STILL being*, Ps. cxlvi. 2 ; מֵעוֹדִי *from, or, since MY STILL existing*, i. e. since my birth, Gen. xviii. 15 ; אֲבִרָהֶם עוֹנֵנוּ עִמָּךְ Abraham, HIS CONTINUING *a stander*, i. e. he still stood, Gen. xviii. 22 ; רָגַע עֲשֵׂה BEHOLD HIM, *a doer*, i. e. he does, Jer. xviii. 3 ; מֵאֵין כְּמוֹךְ FROM (there) NOT BEING (any) *like thee*, Jer. x. 7 ; מְכַבּוֹד קָלוֹן שְׁבַעְתָּ *thou art filled (with) ignominy, WANTING (being destitute of) glory, reputation*, Hab. ii. 16.

9th, To this kind of construction may be referred all those passages which are generally translated by a word in the comparative degree with *than* following it: e. g. Prov. viii. 10, קָחוּ מוֹסְרֵי וְאַל-כֶּסֶף, וְדַעַת מִחֲרוֹץ נִבְחָר *accept my castigations, and NOT, i. e. rather than, silver: and knowledge, NOT, i. e. rather than, choice gold: i. e. put silver and gold out of the question, when these things are proposed, as unworthy of being compared with them. The negative particle occurring here in the first member of the parallelism, is sufficient to determine in what sense that in the second is to be taken. Of this sort of expression is, "If any man come to me, and hate not his father and mother," &c. Luke xiv. 26, John xii. 25, &c. where this hatred, or rather disregard, is not spoken of as being absolute, but relative.*

10th, So with other negative particles, לֹא-אַתָּם שְׁלַחְתָּם אֵתִי הֵנָּה *you have not sent me hither, BUT God*, Gen. xlv. 8, i. e. *it is NOT you, but rather God*, &c. See Exod. xvi. 8, 1 Sam. viii. 7, Jer. vii. 22. 23, Hos. i. 9, vi. 6, Ps. li. 18, Eccl. iv. 9, and Matt. xxiii. 23, Luke x. 20, xiv. 12. 14, 1 Pet. iii. 6. See Storrs, p. 251, &c.

Examples of בלי, &c. : עַד-בְּלִי יָרַח *until the DECAY*,

CESSATION, *of the moon*, i. e. as long as it shall endure, Ps. lxxii. 7 ; עַד-בִּלְתִּי שָׁמַיִם *until THE DEFECT of the heavens*, i. e. as long as they shall last, Job xiv. 12 ; מִבְּלִי הַשְׂאִיר-לוֹ כֵּל *from THE NOT leaving to him any thing*, Deut. xxviii. 55 ; לְבִלְתִּי-שׁוּב *for the LACK of returning*, i. e. the not returning, Ezek. xiii. 22 ; מִבְּלְתִּי יִכָּלֵת *from the LACK of power*, Num. xiv. 16 ; לְבִלְתִּי תִחַטָּאוּ *for the ABSENCE of your sinning*, i. e. that you should not sin, Exod. xx. 20 ; הַמִּבְּלִי אֵין-קָבָרִים *is it from the WANTING, or, is not there A DEFICIENCY, of graves?* Exod. xiv. 11 ; בֹּטֶרֶם-לֹא יָבוֹא *in its NOT YET coming*, Zeph. ii. 2.

In these two last, as well as in מֵאֵינן כְּמוֹד Jer. x. 7, cited above, Schröderus thinks that some emphasis is apparent in the multiplication of the negative particles. I must confess, I do not think so. In many cases, and perhaps in some of those given above, these particles may stand as prepositions or conjunctions, that is, with reference to the words with which they are to be construed : for, in no other point of view can they differ, all of them being nouns, or fragments of nouns, added for the purpose of qualifying some other word, as already mentioned.

11th, The following are examples of prepositions in immediate connection with the word to be qualified, restricted, &c. : מִן-הֵם הַיֹּשְׁבִים שָׁם לְפָנַיִם *OF HAM (were) the dwellers there of former (times)*, 1 Chron. iv. 40 ; כְּקוֹל מַיִם רַבִּים *LIKE the sound of many waters*, Ezek. i. 24 ; נַפְשִׁי בְּאֶרֶץ-עַפְפָּה לָּךְ *my soul (is) like a parched land (with respect) to thee*, Ps. cxliii. 6.

In these, and all similar cases, it will be of no consequence whether we consider the particles as being in apposition, or in the definite state of construction, there being no mark of case in the Hebrew. The latter is perhaps the most conformable with analogy ; because, in some of the particles we have the form proper for that state, as in אֶל־יָקָבֵר *TO the grave*, Job v. 26 ; עַל־יִשׁוּר *OVER the wall*, Gen. xlix. 22 ; particularly when they have the plural form, e. g. אַחֲרֵי מֹשֶׁה *after Moses*, Exod. xxxiii. 8 ; and in the Arabic always,

as, <sup>صوت</sup>علي المسجد, i. e. THE UPPER (part) of the mosque, for OVER the mosque. See Art. 179. 3.

12th, Examples of mediate construction, i. e. when one or more other particles intervene : ... לְמַעַן לְמוֹג לֵב לְמַעַן לְמוֹג לֵב FOR THE PURPOSE OF *melting* (the) heart ... have I appointed the chastisement of the sword, Ezek. xxi. 20 ; בָּא עַד-אֲלֵיהֶם he came UP TO them, i. e. even to them, 2 Kings ix. 20 ; לְכָד מִטָּף for each, EXCLUDING *infants*, i. e. with respect to the men, excluding the children, or, beside the children, Exod. xii. 37 ; לְחוּמָה מִחוּץ לְחוּמָה from without, (with respect) TO the wall, Jer. xxi. 4.

13th, The intervening particles most in use are, ל and מ, which seem to be added for the purpose of marking the word to which the preceding one has some relation, and to point out the nature of that relation, e. g. לְרֹאשִׁי תַּחַת beneath (with reference) TO my head, i. e. under my head, Cant. ii. 6 ; חוּצָה לְעִיר outwards (with reference) TO the city, 2 Chron. xxxiii. 15 ; אֶל-מִבֵּית לְפָרֶכֶת to (that which is) FROM within (with respect) TO the veil, Lev. xvi. 15 ; אֶרֶץ חַיִּים לְמַעַל לְמַעַל הַחַיּוֹת the way of life, or, religious instruction (is) FOR the elevating OF the understanding (person), FOR the purpose of receding from the grave beneath, Prov. xv. 24 ; חֲשַׁכְתָּ לְמַטָּה thou hast refrained (with reference) TO bringing down (degrading) ON ACCOUNT OF our sins, Ezra ix. 13.

Of this kind are the combinations עַד לְמַאֲד 2 Chron. xvi. 14 ; עַד לְמַעַל Ib. xvii. 12 ; לְאִין מִרְפָּא Ib. xxxvi. 16, &c.

So, אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם : אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת which (is) in the heavens from above, and which (is) in the earth from beneath, and which (is) in the waters from beneath (with respect) TO the earth, Exod. xx. 4.

The phrases here used, *from above*, and *from beneath*, must necessarily be taken relatively : in the first instance, *above*, with respect to the earth ; in the second, by ל beneath, with respect to the heavens ; and, in the third, *beneath*, or *low*, with reference to the earth, which is ex-

pressed by ל: i. e. Thou shalt make no image of the heavenly bodies which are above, nor of the creatures, &c. which are on the earth beneath; nor of those which are in the waters, which are still lower than the earth: not, which are “*in the waters under the earth,*” &c. Hence will be seen the necessity of carefully observing, to what words these particles have an immediate reference; and not to take them absolutely, as is often the case in our own, and other, languages.

14th, When the preposition בֵּין *between*, is not repeated, and is used for the purpose of opposing one noun to another, it has this peculiarity, that it requires the insertion of ל before the latter: e. g. בֵּין מַיִם לַמַּיִם *between waters* (as opposed) to *waters*, Gen. i. 6; בֵּין דָּוָר לְדָוָר *between cause* (as opposed) to *cause*, i. e. *between cause and cause*, Deut. xvii. 8. But, if this word is repeated, its influence is *immediate*: e. g. בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ BETWEEN *the light*, and BETWEEN *the darkness*, Gen. i. 4. Whence it will appear, that ל in the one case is made equivalent to that of בֵּין in the other, as to the whole sense given.

15th, From what has been said on the primitive and derived significations of words (Art. 154.), it will be easy to conceive how cases might occur, in which it will be exceedingly difficult to ascertain the precise force of these particles; and consequently, the relation between words which they are intended to point out and define. Generally, however, either the primitive, or one or other of the derived, senses of the particle, considered in conjunction with the context, will afford us sufficient light.

16th, To attempt, however, to translate every such word, by a corresponding one in English, especially when several of them are compounded together, will be to evince a greater attention to the letter, than to the spirit, of the Sacred Writers; and, will better merit the appellation of κακοζήλος, which was formerly given to Aquila by a very learned Father of the Church, than that of a faithful Translator. It is very desirable, nevertheless, to ascertain their force as nearly as we can, and to express that in the most intelligible way our language may admit of: this, however, will always depend upon the extent of our reading, and the accuracy of our judgment.

17th, The following instances, taken from Glassius, are intended to shew, how these particles influence certain

modes of expression; יָלְכוּ מִחֵיל אֶל-חֵיל\* *they proceed FROM strength TO strength*, i. e. *they become stronger and stronger*, Ps. lxxxiv. 8; בִּי מִרְעָה אֶל-רְעָה יֵצְאוּ *for they go out FROM evil to evil*, i. e. *they become worse and worse*, Jer. ix. 2.

For similar expressions in the Greek Testament, see Rom. i. 17, vi. 19, 2 Cor. iii. 18, Phil. ii. 27, &c.

18th, Of the particles which signify motion towards,† or rest in, a place, the following are examples. The first ה־, is, more properly a postposition like the Latin *versus*: e. g. וַיָּבֹאוּ שְׁנֵי מַלְאָכִים כְּדָמָה *and two of the angels came TO Sodom*, Gen. xix. 1; עַד אֲשֶׁר-אָבֵא אֶל- *until I come in UNTO my Lord TOWARDS Seir*, Gen. xxxiii. 14.

See Gen. x. 19, xii. 5, xlv. 1. 4, Deut. ii. 13, 1 Kings xviii. 45, xix. 15, Jer. xxix. 15, Jon. i. 3. In the following passages ל is also prefixed, Ps. ix. 18, 1 Chron. xxvi. 17. See Art. 193. 15. 16.

19th, In the following אֶל seems to have the same force with ב: . . . . אֲנִי נֹאסֵף אֶל-עַמִּי קָבְרוּ אֹתִי אֶל-אֲבֹתַי.

\* So in the Arabic *من ناحية الى ناحية* *from part to part*, i. e. *proceeding on*. Tale of Sindbad, Ed. Langlés, p. 10, &c. So also *χάριν ἀντὶ χάριτος*, *grace for grace*, i. e. *an increase or excess of grace*, far surpassing that of the Law of Moses, John i. 16.

† In this respect the postposition ה־, the prepositions אֶל, עַל, עַד, and ל, are found to have the same, or very nearly the same, force. From the construction and sense in which this particle is found, there is good reason for

supposing, that it is the same with أ which is said to mark the Arabic accusative: and, it is probably derived from the same root. No one I think can

read *اطرحوه أرضاً* *cast it to the earth*, Exod. iv. 3, and *השליכתו ארצה* &c. Surat of Joseph, without being struck with the identity of the expression in each case, especially when we are told, that the nasal of the Arabic is disregarded in common conversation. In this case too, we have no intervening particle, which is perhaps supplied by the final one; yet, in other cases, we find each of these verbs construed also with ב, ל, אל, עַל, מִן, as may be seen in Castell.

בְּמִעָרָה . . . . אֶל־הַמִּעָרָה &c. *as for me, (I am) to be gathered TO my people; bury me:—TO my fathers, TO the cave . . . . IN the cave, &c.,* Gen. xlix. 29, 30.

But here, the particle אֶל seems to refer in every case to the verb נִאֲסַף, and ב in v. 30, to קָבְרִי: and, if so, these particles retain their usual and proper signification. So 1 Kings viii. 30; וְשָׁמַעְתָּ אֶל־תְּחִנָּתִי עֲבָדֶךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְּלוּ אֶל־תְּמִקּוֹם הַזֶּה וְאַתָּה תִשְׁמַע אֶל־עַבְדְּךָ וְעַמְּךָ שְׁכִבְתָּךְ אֶל־הַשָּׁמַיִם *and attend thou to the supplication of thy servant and of thy people Israel, who shall pray TOWARDS this place: and give ear thou to the place of thy dwelling,—TOWARDS heaven.*

The last two words here must, I think, be referred to the preceding יִתְפַּלְּלוּ; and, if so, the construction will be regular and the signification of the particle אֶל constant. Constructions of this sort are frequent in Hebrew and Arabic. See Ps. l. 15, lvi. 9, &c.; Sheikh Ahmed's preface to the *Ikhwán Ossafá*, p. 4.

In those passages, in which ב takes the signification of אֶל I can see no anomaly: for, if this particle be derived from בּוֹא *to enter into* (see Art. 182.), it retains its primitive signification in such passages as Lev. xvi. 22; בְּמִדְבָּר &c. Phil. Sacr. p. 454.

Again, in the use of אֶל for *concerning*, Job xlii. 8, Ezek. xxi. 33, Ps. ii. 7, lxix. 27, I can see no greater irregularity, than what occurs in other words; for, although אֶל is occasionally, and perhaps primarily, used in the sense of *motion towards a place*; yet, as its signification may also be applied to the operations of the mind, it may then mean, that the subject of any discourse is directed *towards*, or is *concerning*, any person or thing.

And, again, if we carefully consider the primitive and derived senses which this particle, and עַל may have, we shall then see no difficulty in occasionally finding them used the one for the other. See Lev. xiv. 50, 1 Sam. iv. 21, 2 Sam. ii. 9, xxi. 1, Is. xxxii. 6, Ezek. iii. 9, &c.

20th, After what has been said on the variety of significations which words will necessarily sustain (Art. 154), and on the principles by which the construction of these particles are regulated, it cannot be necessary to pursue this subject further here. I would only offer one remark, which is this; Let the Learner carefully consider, to what word or thing the particle is to be referred, whether to the person speaking, the person or thing spoken of, or, whether it is not merely intended to supply some shade of meaning to some other particle or particles in the same context. He may also consult the *Grammatices Sacræ Appendix* by Glassius, Ed. Dathe, p. 556, &c., and should always have at hand the *Concordantiæ particularum*, by Noldius, Ed. Jenæ, 1734.

## LECTURE XIX.

## ON THE NATURE AND USE OF THE CONJUNCTIONS.

252. Words standing in the situation of conjunctions in the Hebrew, are subject to the laws of *apposition* and *definite construction*, just as other words are. In many instances, indeed, they are the same words which, at other times, are used as pronouns, adverbs, or prepositions; the situation alone in which they are found, giving them the character of conjunctions. A few indeed, such as ו, גַּם, &c.\* are used only as conjunctions.

*Examples in which the Relative Pronoun אֲשֶׁר is used as a Conjunction.†*

וַיֵּרָא שָׂאוּל אֲשֶׁר-הוּא מְשֻׁכָּל AND *Saul saw THAT (ID QUOD) he (was) intelligent*, 1 Sam. xviii. 15; אֲשֶׁר עָשָׂה דָּוִד אֶת-הַיָּשָׁר (because) *THAT David did what (was) right, &c., i. e. eo quod fecit, &c.,* 1 Kings xv. 5; וַיָּשָׁב הָעָפָר עַל-הָאָרֶץ כְּשֶׁהָיָה *and the dust returns to the earth like WHAT it was*, Eccl. xii. 7.

2d, Of *adverbs, prepositions, &c.* simple or compound: בְּלֹא אִם-לָקַח UNLESS *he have taken*, Amos iii. 4; עַקֵּב כִּי בִזְתִּי a consequence *THAT thou hast despised me*,

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\* The first of these seems to be derived from וְ a hook, connector, &c. and consequently, to signify, *in addition, besides, and, &c.* The second is probably

from the word חָמַם *multiplying, becoming abundant*, or the like, and equivalent to our *moreover, much more, &c.* See Storrs, p. 337.

† But in many cases אֲשֶׁר stands in the place of a subordinate *nominative absolute*. See Art. 229. 13.

i. e. because that, &c. 2 Sam. xii. 10 ; עָקַב אֲשֶׁר שָׁמַע אֲבִרָהָם בְּקוֹלִי A CONSEQUENCE OF THAT WHICH (ejus quod) *Abraham hath heard my voice*, Gen. xxvi. 5.

So עַד אֵם until, Ruth ii. 21 ; עַד אֲשֶׁר until that which, Jonah iv. 5 ; עַל אֲשֶׁר upon that which, whereupon, Deut. xxix. 24 ; כִּי Id., Jud. iii. 12 ; עַל־דָּבָר אֲשֶׁר upon the affair which, because ; תַּחַת אֲשֶׁר Deut. xxi. 14 ; תַּחַת כִּי beneath that which, because, Prov. i. 29 ; לְמַעַן אֲשֶׁר for the purpose of which, because, &c. Ezek. xx. 26. To these a great number of others may be added.

3d, The following passages are *apparently* elliptical, but *really* not so, when the nature of the particles are considered : חֲזִיקוּ יְדֵי מְרָעִים לְבִלְתִּי־שָׁבוּ they have strengthened the hands of the evil doers, on account of their not having returned, &c., i. e. because they have not returned from their evil ways, Jer. xxiii. 14.

The word בְּלִתִּי deficiency, &c. is very nearly equivalent to לֹא not, the particle ל is added as before (Art. 251.): and the verb שָׁבוּ is manifestly in the preterite tense. The sense seems to be, that it is because none have returned from their evil ways, that the hands of sinners have been so much strengthened ; and not, that none may return, which is the sense usually taken. So Isa. xiv. 6, מִכָּה עַמִּים בְּעֶבְרָה, מִכָּה קָרָה מִכָּה בְּלִתִּי who strikes the people in wrath, a stroke (that) hath not departed. Here מִכָּה and בְּלִתִּי are evidently in the definite state of construction, to which קָרָה is added as a verb ; and, as it is contrary to the genius of every Oriental language to negative a noun, the force of this negative combination must necessarily fall upon the verb : thus, “ a stroke without having passed away,” i. e. continual. So we say in English, *in-finite, never-ending*, and the like, when we wish to express an indefinite continuity of any thing. In like manner : Deut. viii. 20, עָקַב לֹא תִשְׁמָעוּן BECAUSE (that) you will not hear ; or, of your not hearing ; taking לֹא as a noun signifying *deficiency, lack, want*, or the like, which it really is. See also Gen. xxii. 16, xxvii. 25, xxxviii. 11, Num. xi. 20, 1 Kings xxii. 42, Ps. cxix. 136. And more particularly with Infinitives or verbal nouns, Num. xiv. 16, Judg. vi. 18, Is. xlviii. 4 ; lx. 15, 2 Chron. xxviii. 6.

4th, It is not meant to be affirmed, however, that this sort of construction is always adhered to. The truth is, it is very much left to the writer, either to express himself thus, or to employ a greater number of words : and what is most remarkable, we sometimes find both methods adopted in the same context : e. g. עַד אֲשֶׁר־תָּשׁוּב חַמַּת

חַיֵּב אֶת־אָחִיךָ מִמֶּךָ וְשָׁכַח &c. *until THAT (time in) which the heat of thy brother shall turn away: UNTIL THE TURNING AWAY of thy brother's anger AND (until) HE HAVE FORGOTTEN, &c.* Gen. xxvii. 44—5; *עַל־שְׁלֹשָׁה . . . עַל־מֵאָסָם אֶת־תּוֹרַת יְהוָה (וְעַל־אֲשֶׁר) חָקְיוּ לֹא שְׁמָרֵי* ON ACCOUNT OF three . . . ON ACCOUNT OF their despising the law of Jehovah, AND (on the account that) they have not kept his statutes, Amos ii. 4.—See also 1 Sam. iv. 19, 1 Kings xviii. 18, Is. x. 2, xxx. 12, xxxvii. 29, Jer. vii. 13. So the word *מָרָם* not yet, is found twice in Zeph. ii. 2. with *לֹא*, *בְּמָרָם לֹא*.

5th, It is the opinion of Schræderus (R. 105.), that *פֶּן* lest, and *אִם* if, surely, &c. imply an ellipsis of some other word or words: as, *פֶּן־תִּגְזֹל* (*I will take care*) lest thou take away, &c. Gen. xxxi. 31. I can see no necessity for this. The real meaning of the word *פֶּן* seems to be, *seeing, observing*, or the like, from the root *פָּנָה*; and if so, the passage may be rendered thus: *I feared, for I said, SEEING THOU (mightest) TAKE AWAY, &c.* So in the other passage cited, viz. 2 Kings ii. 16, *פֶּן־נִשְׁאוּ רוּחַ יְהוָה* SEEING (that) the Spirit of Jehovah (might) HAVE TAKEN HIM UP. So also with respect to the particle *אִם*: 2 Sam. xi. 11, *חַיָּה וְחַי נַפְשֶׁךָ אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה* (as) thy life and the life of thy soul (is, so) SURELY may I do this thing? And again, Gen. xxiv. 37, 38, *וַיִּשְׁבַּעַנִי אָדָנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הָאֵלֶּה* וַיִּשְׁבַּעַנִי אֲשֶׁר אֲנֹכִי יֹשֵׁב בְּאֶרֶצוֹ: *אִם־לֹא אֶל־בִּית־אָבִי הָלַךְ* &c. and my Lord swore me, saying, Take not a wife for my son from the daughters of the Canaanite, in whose land I dwell: SURELY not. Go thou to my father's house, &c. And at v. 41, *אִזְ תִּפָּקַח מֵאֲלֹתַי כִּי תָבוֹא* וְאִם לֹא יָתַנּוּ לָךְ וְהִיִּיתָ נָקִי מֵאֲלֹתַי *then shalt thou be free from my curse (i. e.), when thou shalt come to my kindred, and (upon the condition that,—putting the matter on this issue) they will SURELY NOT give to thee, then shalt thou be free from my curse.*

6th, If I am not greatly mistaken, there is no real ellipsis in any one of the passages in which this particle is found. This, however, must depend very much on the signification which we attach to it, and on the nature of the construction in which it is found; both of which we will now endeavour to explain.

7th, If we derive this particle from *אָמֵן* firm, steady, permanent, and hence, sure, surely, true, trust-worthy, faithful, and the like; and, supposing it to be of the primitive form *אָמֵן* (see Art. 159.), which will make the elision of the *י* necessary (Art. 82.), then we shall have *אִם* mean-

ing, *surely, truly, certainly*, &c. which appears to me to be its real force in every instance.

8th, We have seen (Art. 246, note), that, in hypothetical sentences, things are generally stated as facts, not as opinions. If then we propose the certainty of one fact, with some strong asseveration in one member of a sentence, and compare another with it, as being equally certain of occurrence in another, we shall do nothing more than what is always done in oaths and the like in Hebrew, when this word is employed in one of the members. In many cases such constructions may imply a negation, and hence this particle has been often so interpreted.\* There is a passage, viz. Ruth iii. 12, which seems to confirm the etymology just given: *וַעֲתָה בִּי אֲמַנְךָ בִּי אִם גֵּאֵל אֲנֹכִי*: *and now that (it is) true: for TRULY, SURELY, I am a Goel, or near kinsman*. This word has indeed been rejected by the Masorets in this place; but perhaps without any good reason for doing so. In this place, and perhaps in several others, the words *אִם* and *אֲמַנְךָ* may be substituted the one for the other, and the sense will remain perfectly the same: e. g. Job xix. 5, *וְאֶפְרָאֲמָנִים אֲשֶׁר־יָתִי אֲתִי תִלְיוֹן*: *and even (let it be) TRUE, SURE, (that) I have erred, with myself*

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\* This particle is very nearly allied in signification and usage to the Arabic

<sup>ع</sup>ان or <sup>ع</sup>ان, which will occasionally involve a negation, and perhaps always an

asseveration: but more nearly in derivation to <sup>ع</sup>ام, which is thought to be

derived from a word, signifying *root, origin*, &c. In like manner <sup>ع</sup>حقا or

<sup>ع</sup>بلحق *surely, in or by the truth*, is used in the Arabic in swearing. See Gol.

Lex. sub. voce. According to Mr. de Sacy, however, this particle is negative when the verb preceding it implies negation. Gram. Arab. vol. ii. Art. 667. In the examples following, however, in which he has treated it as a pleonasm, he seems to me entirely to have mistaken its force, especially as he himself has

cited the Arabians in Art. 671. giving it the title of <sup>ع</sup>توكيد or *corroboration*.

In every instance given by him, *certainly, surely, most certainly*, or the like, will supply the sense of the passage. See Art. 651—2. 668: i. e. putting the case either positively, or negatively, some consequence will, or will not, certainly come to pass, which is a kind of swearing.

*lodges my error.* So Is. iv. 4, 5, וַיִּבְרָא יְהוָה ... &c. ... אִם דָּחַץ אֶדְנִי TRULY the Lord shall wash... then shall he create, &c. And in Job xix. 5, 6, we have both these particles occurring together, either for the purpose of strengthening the asseveration, or for qualifying both the prodoxis and apodosis found in the context: e. g. אִם-יִמְאָנֶם עָלַי &c. (as) SURELY (as) ye TRULY, or CONSTANTLY, magnify yourselves, or speak great things against me, and chastise upon me my reproach; (so surely) know ye now, that God hath bent me (down), &c.

9th, The following is an example which must be understood as involving a negation: &c. הִי פֶרַעַה אִם-יִתְּנָאוּ מִזֶּה בִּי אִם-יָבֹאוּ אֲחֵיכֶם (as) the life of Pharaoh (exists), (so) TRULY shall ye go forth hence, but ESPECIALLY, TRULY, REALLY, upon the coming in of your brother, Gen. xlii. 15. That is, as certainly as the one thing exists, the other being made to appear equally so, no less certain shall your liberation be: but not before this condition is complied with. On this principle, I think, every instance in which this particle occurs can be resolved. That it is redundant, or that it has been omitted by the ellipsis, as affirmed by Noldius, p. 69, &c. I deny: because, I think, every passage adduced by him can be accounted for, without having recourse to those suppositions.

10th, From what has been said on the use and significations of some of these words, it will be easy to conceive, how they may be used either in their simple or compound state, for the purpose of connecting together such parts of a discourse, as the speaker or writer may wish should be considered in connection with one another: e. g. בָּרָא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ he created the heavens AND the earth, Gen. i. 1. So, in the next verse: וְהָאָרֶץ הָיְתָה תְּהוֹ וּבְהוֹ AND (as to) the earth, it was emptiness AND a vacuity, &c. in which these particles are said to be *Copulative*; in others they are said to be *Disjunctive* (better, *Distinctive*), *Conditional*, *Causal*, or *Conclusive*, according to the signification of the passage in which they are found. The following are a few examples of each case.

*Examples of Copulative Conjunctions.*

טוֹב אֲשֶׁר-יֹפֶה לֵאכּוֹל וְלִשְׁתּוֹת *it is a good, THAT one becomingly eat and drink, &c.* Eccl. v. 17; וְהוּא אֲדָמוּנִי עֵסִיפָה עֵינַיִם *and he was ruddy WITH (being) beautiful of eyes,* 1 Sam. xvi. 12; וַיִּתְּנֵהוּ לְדָוִד וּמָדְיוֹ וְעַד חַרְבּוֹ &c. *AND he gave it to David, EVEN his garments AND EVEN TO his sword, &c.* Ib. xviii. 4.

See also Gen. vii. 23. In many cases there is an apparent excess in the use of the copulative conjunctions, which has been termed by the Grammarians *πολυσύνθετος*, see Gen. xxv. 34, xliii. 8, Jos. vii. 11, 2 Kings ii. 14, Ps. cvii. 37, &c. and in the New Testament, John x. 27, 28, 1 Cor. xiii. 1, 2, 3, &c. perhaps to excite attention only.

11th, In other instances they are omitted, for the purpose of exhibiting the order of events, &c. the more closely or more rapidly in succession, as in the Latin, "*Veni, vidi, vici,*" &c. See Exod. xv. 9, Judg. v. 27, 1 Sam. xv. 6, &c. This has been termed *ἀσύνθετος*.

By the former of these *distribution* is sometimes intimated: as, וַיֵּצֵא וַאֲנִיה *both Aiya and Ana*, Gen. xxxvi. 24; וַיִּרְכֹּב וְסוּסִים *both chariot and horse*, Ps. lxxvi. 7, &c. See Art. 229. 17. 18.

12th, Examples of *Disjunctive* (i. e. *Distinctive* or *Distributive*) *Conjunctions*; וְנָתַן אֵלֶיךָ אוֹת \* אוֹ מוֹפֶת *and he shall give thee a sign OR a wonder*, Deut. xiii. 2; אוֹ הַנָּבִיא אוֹ-יְלֵהוּ *EITHER the prophet OR a priest*, Jer. xxiii. 33.

This particle, however, is often to be construed as being *conjunctive*, *adversative*, or, *conditional*. See Noldius sub voce, and Glass. Phil. Sacr. p. 524, &c., where similar usages are collected from the New Testament. It is also occasionally omitted by the ellipsis.

\* Noldius derives this particle from אָנָה *velle*, i. e. (אֲנִיה) Art. 80. אוֹ and Art. 93. אוֹ just as the Latin *vel* from *velle*. So in Persian we have خواہ used in the same signification from خواستن *to desire, wish, &c.*

See 1 Sam. xx. 12, 2 Kings ix. 32, Is. xvii. 6, Ib. xxxviii. 14, Jer. xi. 19, &c. See Noldius, p. 4.

### *Examples of Conditional Conjunctions.*

13th, הֲאֵם תִּסְפֶּה .... אוֹלֵי יֵשׁ חַמְּשִׁים צְדִיקִים SHOULD *there be fifty righteous . . . wilt thou also destroy, &c.*, Gen. xviii. 24; אִם-תֵּלֶכְי עִמִּי וְהִלַּכְתִּי IF (OR TRULY) *thou go with me, then I will surely go*, Jud. iv. 8.

14th, To these may be added אֲשֶׁר Lev. iv. 22; אֶת אֲשֶׁר 1 Kings viii. 24, &c. &c. Still it is not to be inferred, that these particles are always thus to be understood. See Judg. ix. 2, Job vi. 5, 6, 12, vii. 12, &c. See also Glass. Phil. Sacr. p. 519, &c.—Under this head may also be arranged the particles אִם and אִם-לֹא of asseveration and swearing, &c. See No. 5, &c. above.

### *Examples of Causal Conjunctions.*

253. These are, for the most part, כִּי, אִם, עַל-כֵּן, לְכֹן, עַקֵּב אֲשֶׁר, תַּחַת אֲשֶׁר, לְמַעַן אֲשֶׁר, לְמַעַן, לְכֹן, עַקֵּב אֲשֶׁר, תַּחַת אֲשֶׁר, לְמַעַן אֲשֶׁר, *for, whereupon, therefore, because, under (the consideration that), &c.*; כִּי לֹא אָבוֹא &c. *that I may not come, &c.*, 1 Sam. xxix. 8; עַל-כֵּן אוֹחִיל *therefore I hope*, Lam. iii. 21; לְמַעַן שְׁמֶךָ *because of thy name*, 1 Kings viii. 41, &c.

It would be endless, however, to give examples of every case, we must, therefore, refer the Reader to Noldius, and Glass. p. 533, &c., as before.

254. Of the *Conclusive* conjunctions it will not be necessary to say any thing. Those which are used as *Causals* in one place, may be considered as *Conclusive* in another; the position and the context being the only means by which the peculiar signification and bearing of these words can be ascertained.

### *Of the Interjections.*

255. These are words, either *insignificant* in them-

selves: as, הוּ הוּ *oh oh!* O! הָאָח *ahah!* alas! אָחָה *alas!* or, *significant*: as, נָא \* *up!* לֵךְ, לָכָה, לָכוּ *go to!* הָבָה *give!* הָלִילָה *profane!* And, according to Schröderus, אֲשֶׁרִי *blessings!* Ps. i. 1, 1 Kings x. 8, Prov. xxix. 18, &c., which are usually pronounced in a manner expressive of *intreaty, aversion, pleasure, pain, excitation*, &c., according to the wish of the Speaker. Examples: יאמרו הוּהוּ *they shall say*, OH! OH! Amos v. 16; הוּי אָחִי *O my brother!* Jer. xxii. 18; הָאָח נִפְשָׁנוּ *AHAH, our desire!* Ps. xxxv. 25; אָחִי לְנִפְשָׁם *ALAS, for them!* Is. iii. 9; אָחָה לַיּוֹם *ALAS, for the day!* Joel i. 15; לֵךְ עֲשֵׂה *GO TO, do (it)*, 2 Sam. vii. 3; הָבָה נִרְדָּה *GIVE (up), GRANT (or the like), let us descend*, Gen. xi. 7; נָא סוּרוּ *proceed ye*, MARK, OBSERVE! Num. xvi. 26; אִם יִשְׁדֶּה נָא מַצְלִית דְּרָכִי *if it be (so with) thee, ATTEND, (as) one prospering my journey*, Gen. xxiv. 42; הָלִילָה לֹא תָמוּת *ABOMINABLE! FORBID IT! thou shalt not die*, 1 Sam. xx. 2; הָלִילָה לִי מִיְהוָה *ABOMINABLE to me! from (or, as forbidden by) Jehovah*, Ib. xxvi. 11.

See also 1 Kings xxi. 3, 2 Sam. xxiii. 17, 1 Chron. xi. 19. Glasius, Schröderus, &c. however, supply תִּחְשָׁב *imputabitur*, by the ellipsis in this place; see p. 550. Phil. Sac. and Schrœd. Gram. Rule 106. Synt.

2. There are a few others, viz. אָנָּה or אָנָּה, the same perhaps with נָא; and אָבִי *attend*, ἄλως, or the like, אֵי *woe, alas*; סָלָה *felix! O happy!* or the like. Examples:

\* Imperat. a נָא *surrexit*, Schrœd. R. 106. So in Golius, in the third conj. but in the first, which I would rather take, “Intendit, proposuit sibi . . . custodivit, servavit, &c.” The meaning will then be, *look! observe! preserve!*

Hence the phrase نَوَالُ اللَّهِ *may God preserve thee!* Ib.

† “Vox dolentis et supplicantis,” says Noldius, which he derives from קָדָה, as רִי is from רוּחַ . . . “notans consolationem, recreationem,” as כָּמֵל with

אָנָא יְהוָה הוֹשִׁיעָה נָא אָנָא יְהוָה הַצְלִיחָה נָא *O Jehovah! save NOW; O Jehovah! give NOW prosperity*, Ps. cxviii. 25; אָנָה יְהוָה זְכַר-נָא *O Jehovah! remember NOW*, 2 Kings xx. 3; בִּי אֲדָנִי יָרַד יְרֵדְנוּ ATTEND, *my Lord, we truly came down, &c.*, Gen. xliii. 20; אֵי-לָךְ אָרֶץ שְׂמֵלֶכָךְ נָעַר רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יִשׁוּעָתָה לוֹ *many say of my soul, there is no salvation for him in God*. PRAISE! Ps. iii. 3; אֱלֹהֵי-הוָה אֶקְרָא וַיַּעֲנֵנִי *to Jehovah do I cry, and he answers me from his holy hill*. PRAISE! Ib. v. 5; עַל עַמֶּךָ בִּרְכָתְךָ *(is) thy blessing*. PRAISE! † Ib. v. 9.

the Syrians, and بِدَاكَ اللهُ “recreet et consoletur te Deus,” among the Arabs. Concord. part. p. 175.

\* Those who wish to see the various opinions entertained on the origin and meaning of this word may consult Noldius, Concord. Part. Anotationes et Vindicia, num. 1877. For my own part, I believe it to be descended from

the root صَلَّى *he blessed, &c.*, and used something like the word *amen*, or the *doxology* among ourselves.

† If the Psalms were originally sung or chanted in the Temple by two parties in a sort of dialogue, in which the one responded to the other, and both joined occasionally in a kind of chorus, as has been well supposed and maintained by Lowth and others, no word could, perhaps, be more proper than this for such occasional chorus: and hence perhaps the Διὰ ψαλμῶν of the Seventy, and the לְעֶלְמִין &c. *for ever*, of the Chaldee. See Nold. num. 1877., as above.

## LECTURE XX.

ON THE COMPOSITION OF SENTENCES, &c., AS POINTED OUT BY  
THE INFLUENCE OF THE ACCENTS.

256. After what has been said on the composition of incomplex and simple propositions (Art. 226.), in addition to what has been stated and exemplified on the concordance and government of words, it cannot be necessary to exemplify our rules by adducing and accounting for complex and compound propositions, as they occur in this language. We shall, therefore, content ourselves by shewing, in what way this has been done by the authors of the accents.

*On the Distinctive Powers of the Tonic Accents.*

257. It has already been remarked (Art. 69.), that these accents are supposed to have the power of dividing sentences into their several members, just as it is the case with our comma, semicolon, colon, and period. Nothing, I think, can be more likely, than that the Masorets, or, whoever they were who affixed the vowel points to the Hebrew text, would apply some system to it, whereby the mutual dependence of its different parts upon one another would also be pointed out. It has been shewn, that these marks (Artt. 122—132.) also serve to mark the accented syllable in any word, as also that, which sustains a secondary kind of emphasis.

2d, But, at the same time, as these marks differ considerably from one another in shape and name, they may also have been invented for the purpose of pointing out the grammatical relations of words, or,

of sentences one to another, which I believe to be the case. The Jews, it is true, have attached certain musical notes to each of these marks, which may be seen in the *Bibliotheca Rabbinica* of Bartolloci (vol. iv. p. 427, &c.); or in the second volume of the *Hebrew Grammar* by Guarin (page 329, &c.):\* but this is not to be wondered at. There has always existed a predilection for a sort of chanting in divine worship.—The Mahomedans chant their Koran, and we ourselves still continue to chant several parts of our ritual in the cathedrals and collegiate churches.

3d, If then we can suppose, that these accents were intended to divide the text of Scripture according to its grammatical construction, we shall very readily see how they would, when set to music, always produce a sort of harmony. Those, for example, which mark the greater pauses, would naturally suggest that a sort of cadence should be made by the Reader; and, the consequence has been, these accents have so been adapted to music as to produce such cadence. This, however, has been objected to by some; because, it has been said, the music so produced is not good. Perhaps so: still this need not surprise us, because it is very probable, that the accents were not originally intended for musical notes. Other difficulties, however, occur when we consider them as marking out the different members of a discourse like our comma, semicolon, colon, and period: for here, we cannot always say, why one form is preferred to another, and particularly when we find a double portion of them, as is the case in the decalogue. There is, nevertheless, so much probability, that they were originally intended to point out the connection of the different members of a period, one with another, and so much apparent uniformity in their general application in this respect, that we can for the most part ascertain, how these ancient Commentators understood the Sacred text.

4th, It is not our intention to detain the Learner long on this subject: we shall merely lay down the general principles as given by some of the best Writers, with a few examples by way of illustration, referring to these authors for further particulars.

5th, Nor should we have ventured on a subject sufficiently unpopular, and one which Schröderus has entirely omitted, had it not

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\* Where we also have them in score, so that we can convert any part of the Hebrew Bible into a Quartett whenever we please!

frequently happened, that the Learner, in consulting some of the best Commentators, is met by statements relating to the accents which he must be unable to appreciate, without some previous knowledge as to the principles on which these statements may have been made. Besides, if these marks point out the relation subsisting between the several members of a period, they will also point out the parallelism : a subject of no small importance to the Scholar and Critic : and, if we may believe the statements of the best writers on the subject, they actually do point out the parallelism ; which may serve to shew us, that this is not quite so modern a discovery as some have been willing to believe.\* Let it be remembered, however, that it is not intended here to affirm, that these Accents are of divine authority ; but only to recommend them, as affording a kind of commentary of considerable antiquity and value, and one with which every Scholar ought to be acquainted.

6th, In considering the nature and application of the accents, we have nothing to do with the *grammatical* or purely *formal* government of words (Art. 228. 5.). The *logical* import of passages is all we can be concerned with ; and this may be considered in two points of view. The first is, that which respects the construction of phrases, as, of nouns in *immediate* or *mediate* apposition or construction, or, of verbs with their *apparent* nominatives, and the like : in all which the connection is considered and represented, as being the closest possible. The second is, the combination of such phrases, or sentences, in the construction of periods ; and in this the connection will be considered and represented, as more or less close or dependent, according to the intention of the Writer.

7th, For the first of these cases, accents have been

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\* See also the Preface to Munster's Bible, ed. 1534, p. 15, line 36. " Est denique et hoc peculiare, &c.

adopted, which have been termed *Servants* or *Ministers*, and which are very rarely found in any other situation: for the second, two systems of accentuation are found to prevail in the Hebrew Bible: one peculiar to the Books which are generally termed Prosaic; the other to those which are said to be Poetical. The poetical Books are, Job אִיּוֹב, Proverbs מִשְׁלֵי, and the Psalms תְּהִלִּים; termed by the Rabbins אֲמָת, which is a technical word, formed out of the initials of the names above mentioned. All the rest of the Books are said to be Prosaic.

8th, We shall first lay down a few rules for the prosaic, and afterwards, for the poetical, books.

258. The following table exhibiting the relative powers, with the order of consecution, of the several accents, is taken from a Hebrew Grammar of considerable merit, which appeared for the third time, at Vienna, in 1810, by one *Jehuda Leb Ben Zeb*. This is adapted to the prosaic Books of the Bible only, and is sufficiently correct and extensive for our present purpose. Should the Student wish to pursue this subject to a greater length, he may consult the elaborate work of Ouseel, presently to be noticed, the *Biblia Accentuata* of Daschelius,\* or the “*Doctrina Accentuationis Hebrææ*” by Daniel Weimar,† which last is certainly the best work I have seen on this subject; I have, therefore, generally followed it. See the Table of Accents (Art. 61.).

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\* Lipsiæ, 1729.

† Lipsiæ, 1709.

*A Table pointing out the Rank, Order, and Powers, of the different Accents.*

	DISTINCTIVE.	CONJUNCTIVE.	DISJUNCTIVES.		
			Small.	Greater.	Greatest.
Emperors	סלוק: אתנח	מרקא מונח	טפחא <i>id.</i>	זקף קטן <i>id.</i>	זקף קטן <i>id.</i>
	סגול זקפון	מונח <i>id.</i>	זרקא פשטא	רביעי <i>id.</i>	זקף קטן <i>id.</i>
Kings	טפחא רביעי	מרקא מונח	תביר א.ג.ג.	<i>id.</i> תג	<i>id.</i> ז.ר.פ.
	זרקא פשטא	מונח מהפך	א.ג.ג. <i>id.</i>	תג <i>id.</i>	ז.ר.פ. <i>id.</i>
Dukes	תביר א.ג.ג.	דרגא קדמא	<i>id.</i> תק	<i>id.</i> פזר	<i>id.</i> <i>id.</i>
	פזר תלישאנ	מונח <i>id.</i>	מונח <i>id.</i>	פזר <i>id.</i>	ז.ר.פ. <i>id.</i>
Counts					

2d, The reader will find considerable difference between this table, and that given by Ouseel\* in his elaborate work on the Hebrew accents. Ouseel's table is much larger, and contains several instances of the power and consecution of the accents not to be found here. *Shalshéleth*, שלשלת, for example, with *Pēsík*, is placed among the subdistinctives, which does not occur at all in our table. *Yerách* also is among the *conjunctives*, of which we have not a vestige here. *Záképh gādól*, זקף

\* "Tabula accentuationis," prefixed to his "Introductio in accentuationem Hebræorum prosaicam." Lugd. Batav. 1715.

גְּדוֹל, and *Səgoltá* סְגוֹלָתָּה or סְנִלְתָּה, are also found among the *greatest distinctives* in consecution, to which several more, found in other places, may be added.

3d, I have not translated the terms employed by the Hebrew Grammarian, but have used those which appeared to me the most suitable.

4th, It will be perceived, that many of the words are abbreviated : as גְּ, for אֶלְיָה, which is the same with *Géresh* (Art. 63.), the mark for which is placed above the גְּ. In every other case, the form of the accent meant is placed over an initial letter of its name : as, תִּלְשָׁה *Telisha* גְּדוֹלָה *Gedóla*, תִּלְשָׁה *Telisha Ketanna*, and so of others. In one instance we have זָקֵף, i. e. *Zakeph gadol* and *Zakeph katon*. The syllable *id.* is to shew that those above are to be repeated.

5th, It will not be necessary to explain the different names given to the several classes of accents in the tables above, as, Emperors, Kings, &c.; every one will see, that a greater or less dependence observed in the relation of phrases or sentences one to another, is intended to be pointed out by these titles.

6th, It should also be observed, that, in the above table, the accents greatest in rank, or, in other words, which point out those phrases, &c. which have the least dependence upon others, are placed uppermost : and, that those which accompany the closing word of any sentence, or member of a sentence, are placed at the left side. *Silluk* סִלּוּק, for example, ranks highest, and is placed in the left hand column. Its office, therefore, is to close a period.

7th, In the next place, as these leading accents are situated at the close of a sentence, or of a member of a sentence, and are placed in the left-hand column of the table, we must look towards the right-hand for those which should either immediately, or more remotely, precede them. In this point of view, therefore, *Mercá* מֶרְכָּה, will be found to attend on, or to precede, *Silluk*, as its servant.

8th, The second accent (proceeding downwards) in the left-hand column, is *Athnák* אֲתִנָּךְ. This accent, therefore, is the next inferior to *Silluk*; and is usually found to close a larger member of a sentence. To the right of *Athnák* we find *Mūnák* מוֹנֵךְ, in the capacity of a *minister* or *servant*. *Athnák*, therefore, is to be considered, as usually accompanied by *Mūnák*,

9th, In the same manner, proceeding downwards, and again to the

right, we shall find the several accents with their attendants, which are supposed to mark the members of a sentence, each having a less dependence on one another than the preceding.

10th, We have now explained the use of the two first columns containing the distinctive, and their several accompanying accents. Let us now proceed to the other three, containing the small, greater, and greatest, distinctive accents.

11th, If we can suppose a period to consist of several sentences, or members of sentences, we can also suppose that each of these will have a greater or less dependence on one another, with respect to signification. The Author, from whom our table is taken, is of opinion (and with him all other writers on this subject agree), that phrases, considerably removed from the end of a verse or period, have less dependence on those which immediately follow them, than others have on those nearer its conclusion. Hence he has supposed, that the first of these, considered in the capacity of *distinctive*, will have a greater dependence on those which immediately follow them, than others will, which are farther removed from the end of the period, &c. Hence, these have been termed small, the next greater, and the next or last, the greatest, distinctives. Now, most of these, considered as *distinctives*, will be found in the left hand column, their servants or attendants will be always found there also, in the next, or right-hand column, as already explained.

12th, Hence it should seem, that, for the most part, every second accent, counting from the end of a period or sentence, and proceeding backwards towards its beginning, will be a *distinctive* one: and that, immediately to its right, will be found its *attendant* or *servant*. And, the truth is, this is found to be the case. In the above table, therefore, we shall have the order of the accents for a very great variety of cases. That they are not all found to occur, must be certain, from the consideration, that there are several accents in use not to be found in this table at all. But, as our limits will not allow us to enter fully into this subject, we have deemed our table sufficient for the present. Let us now proceed to our rules and illustrations.

259. Words in apposition or construction, either *immediate* or *mediate*, will be connected by a conjunctive accent: as, יְהוָה אֱלֹהִים *the Lord God*, Gen. iii. 1; עֶבֶד אַבְרָהָם *Abraham's servant*, Gen. xxiv. 33; אֵלֶּה מֵאֲלֵהֶם *one of a thousand*, Job ix. 3. So אֱלֹהֵי מִקְרֵב *the God of him who is near*, &c. Jer. xxiii. 23; עֶבֶד

וְשִׁפְחָה *servant and maiden*, Gen. xxxii. 6 ; בְּדֶרֶךְ בְּדֶרֶךְ *in way, (and) in way, i. e. in the common roads*, Deut. ii. 27 .... חֶרֶב חֶרֶב *a sword (nay) a sword* .... Ezek. xxi. 14 ; מְאֹד מְאֹד *exceedingly, exceedingly*, Numb. xiv. 7 ; בְּיַד חֲזָקָה *with a mighty hand*, Exod. iii. 19.

2d, The same is the case when the construction is *distinctive* (Art. 237.): as, נְקֵי כַּפַּיִם *clean (of) hands*, Ps. xxiv. 4 ; בֵּר־לֵבָב *pure (of) heart*, Ib.\*

3d, The same holds good when one of the words so connected occupies the place of an adverb, or *specificative* (p. 301. note): פַּחַד פֶּתָאֵם *sudden fear*, Prov. iii. 24 ; שְׂאוֹל מִטָּה *the grave beneath*, Ib. xv. 24.

4th, The numerals are similarly connected with the thing numbered, as are also particles with the words with which they are to be construed. To which also may be added verbs, when repeated for the purpose of giving greater emphasis, or when succeeding one another, in order to vary the sense ; or, as found with, or without, the connecting particles.

5th, The verb is generally connected with its *apparent* nominative (Art. 229.), by means of a conjunctive accent : as, בָּרָא אֱלֹהִים *God created*, Gen. i. 1 ; וַיֹּאמֶר אַבְרָם *and Abram said*, Ib. xv. 2.

6th, The word complementary of the signification of a verb (Art. 240, &c.), or its objective case, is frequently connected with it in the same way : as, עָשׂוּ מִלְחָמָה *they made war*, Gen. xiv. 2.

7th, Also when a particle intervenes : as, הוֹלְךָ עִמָּם *walking with them*, Gen. xviii. 16. There are several exceptions, however, to this rule.

8th, When more than two words, immediately following each other, stand in the same *apparent* relation to one another, those, which are more immediately connected together in signification, will have a conjunctive accent, the others disjunctive ones, according to the relation in which they are found with the others : as, זָהָב וְכֶסֶף וְנְחָשֶׁת *gold and silver, and brass*, Exod. xxv. 3. So, חֹשֶׁן וְאַפֹּדֶר וּמְעִיל *a breast-plate, an ephod, and a robe*, Ib. xxviii. 4.

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\* *Makkáph* is to be considered as a conjunctive accent here and elsewhere. The *distinctive* accent here is a compound (see p. 28.), not found in our table.

5th, The *distinctives* are here given according to their order of precedence: the *conjunctives* are considered as having no such order, as before. The distinctives on which these usually attend, may be found in the tables of Ouseel and others.

6th, It will be seen from the forms and titles above given, that several of these accents are mere combinations of two of those already given (See Art. 62.).

7th, The accents accompanying *Soph-pāsúk* and *Pēsík* are always found on the tone-syllable.

8th, Of *Mercá* with *Mahpák*  $\frac{\text{—}}{\text{—}}$ , *Mercá* is always under the tone-syllable; *Mahpák* is placed on the preceding syllable, if there be any; if not, it remains on the same syllable. If, however, the preceding word be connected by *Makkáph*, or end in a furtive *Pathakh*, *Mahpák* may then be on its last syllable.

9th, The same holds good with respect to  $\frac{\text{—}}{\text{—}}$  *Mercá* with *Zarká*, and  $\frac{\text{—}}{\text{—}}$  *Mahpák* with *Zarká*.

10th, In the occurrence of  $\text{—}$  *Réviah* with *Géresh*, *Réviah* is always on the tone-syllable, and *Géresh* carried as nearly to the beginning of the word as possible. But when no other syllable remains, they are placed together,  $\text{וְיִשְׁמְרֶנּוּ}$  *his name*; and  $\text{וְיִפְּדֶנּוּ}$  *flee ye*.

262. It will easily be conceived, that if the *disjunctives* here, as before, have been invested with various powers for the purpose of dividing and subdividing any given part of the Biblical context into its several members, and thereby to facilitate the discovery of its meaning, the order of consecution of these disjunctives may be exceedingly numerous, just as the different modes of construction would require. With the view of familiarizing the Student with the different powers of these accents, therefore, tables have been formed, first giving the order of consecution found among these dis-

junctives; and, lastly, of these with their several attendants. When speaking of the prose accents, we laid down such a table, rather with the view of complying with custom than any thing else. At present we shall content ourselves with a few examples only, and leave it to the industry of the Student to construct such tables for himself, should he think it necessary: believing it to be quite sufficient to make him acquainted with the principles, which it is trusted the following examples, in addition to what has been said, will be sufficient to do.

2d, The following is an abstract of the analysis given by Ouseel of the first verse of the first Psalm.\*

אֲשֶׁרִי הָאִישׁ אֲשֶׁרִי לֹא הִלֵּךְ בְּעֵצַת רְשָׁעִים וּבִדְרֹךְ חָטָאִים לֹא  
עָמַד וּבִמְשָׁב לָצִים לֹא יֵשֵׁב :

3d, This is to be divided, in the first place, into the two larger divisions indicated by the greater distinctive accents, which are  $\text{—}$  *Sillúk*, and  $\text{—}$  *Mercá* with *Mahpák* (Art. 261. 3.). We shall have, therefore, for the first great division :

אֲשֶׁרִי הָאִישׁ אֲשֶׁרִי לֹא הִלֵּךְ בְּעֵצַת רְשָׁעִים *The blessings of the man who hath not walked in the counsel of the wicked.*

4th, In the next place, the division to be taken, according to the importance of the accents, will be, first, אֲשֶׁרִי הָאִישׁ *the blessings of the man*. Or, considering these two words as constituting a nominative absolute, (as to) *the blessings of the man*, which is universally accompanied by a larger distinctive accent (Art. 259. 15.). In the next place, the two words, viz. אֲשֶׁרִי הָאִישׁ, will, on account of their close connection, be connected by a conjunctive accent; and here we have  $\text{—}$  *Munákh* for that purpose (Art. 261. 4.).

5th, The next portion we must take will be אֲשֶׁרִי לֹא הִלֵּךְ *who hath not walked*. Here we have first אֲשֶׁרִי with *Mahpák* and *Pěsítk*, which is the least *disjunctive* in our table. And, according to our consecution in prose (Art. 259. 14.), when the two last of the consecutive

\* Accentuatio Metrica, c. xvii. § 18—19, &c.

words are more immediately connected with one another, than either is with the preceding, the former will have a smaller disjunctive accent.

6th, In the next place, לֹא הִלָּף must be construed together (Art. 259. 3.), they are, therefore, connected by a conjunctive accent.

7th, The next two words are, בְּעֵצַת רְשָׁעִים in the counsel of the wicked, which, from their logical character, must be construed together. They are therefore connected by the conjunctive accent *Yérakh*. This concludes the first division, or parallel of our sentence.

8th, Let us now proceed to the second.

: וּבִדְרֹךְ חַטָּאִים לֹא עָמָד וּבְמִשְׁכַּב לַיִּים לֹא יָשָׁב and in the way of sinners hath not stood; and in the habitation of sinners hath not resided.

9th, The first larger division of this part of the verse will end at עָמָד, where we have the next larger *distinctive* accent. This may again be subdivided into two smaller ones, the former of which will end at חַטָּאִים, having the distinctive accent  $\neg$  *Tiphkhá* anterior.

10th, In this smaller division, viz. וּבִדְרֹךְ חַטָּאִים, we have two words in construction; and this is marked by the conjunctive accent  $\neg$  *Mūnák*h.

11th, The next phrase, לֹא עָמָד is connected in the same way, and for the same reason.

12th, Our next subdivision will be וּבְמִשְׁכַּב לַיִּים. Here we have *Rēviāh* with *Géresh* for a *distinctive*, and *Mercá* for its preceding *conjunctive* accent.

13th, In the last place, לֹא יָשָׁב: will be connected by the conjunctive accent  $\neg$  *Mūnák*h; and *Sillúk* with *Soph-pasúk* will close the period.

14th, We do not think it will be necessary to pursue this subject any further: enough has been said to point out the use of the accents, and this is all we proposed to do. With regard to the formulæ usually given, shewing the consecution of the accents, it may be remarked, that, generally speaking, they are sufficient to point out the way in which this subject is taught; but, when we come to particulars, are very inadequate. Even in the few examples we have given, our tables fail: and, the truth seems to be, that, as the forms of composition may be indefinite, so may those of the consecution of the accents.



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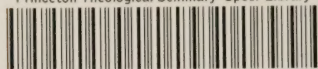
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